

# THE CHRISTIAN REFORMER.

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FRANCIS EDWARD BACHE.

THE pages of our Obituary have already recorded the death, at his father's house in Edgbaston, on the 24th of August last, of Mr. FRANCIS EDWARD BACHE, in the 25th year of his age. A more extended record of him, however, seems to be demanded in consideration of the distinguished gifts with which he was endowed, and the no less distinguished attainments which his ardent and persevering improvement of them enabled him to make in the profession to which he devoted himself.

That profession was Music; for which, when only a few months old, he shewed an extraordinary love; and would lie on the floor delighted to listen for the hour together while his mother played on the piano. When a year old, the word "music" or "play" would lead him instantly to the piano, and the sight of its white keys always gave him intense pleasure. At the age of eighteen months, he would sit as still as possible to hear several longer pieces of music played entirely through, and was well acquainted with the Hailstone and Hallelujah Choruses, and the Harmonious Blacksmith, and could ask intelligently for any one of them which he wished to hear. Soon afterwards, he began to make tuning the piano his great amusement; and presently added to the list of his favourite pieces, Beethoven's Pastoral Symphony, which he was in the habit of asking for every morning. At the same time he began to practise daily; so that when four years old, he would often play his scales very neatly in one octave and in all the keys with his eyes shut; but had not yet learned to like discords. These, however, he soon afterwards began to introduce into his little modulations, making them gradually more and more complicated, and always resolving them correctly by his own ear. At six years old, he had for the first time in his life the opportunity of touching an organ; and no sooner had his fingers felt the keys, than they moved over them as though he had been long accustomed to the instrument; and every time the opportunity was renewed, a very marked progress was discernible. At the Birmingham Festival of 1840, when he was only seven years old, he was taken to hear the Oratorio of Israel in Egypt,—the first music he had ever heard in full orchestra and chorus. The rich and powerful harmonies made the colour rush into his cheeks and the tears start from his eyes, nor could

he repress his emotion, though he endeavoured to hide it. From this time his remarkable genius for melody began to manifest itself, and to supply the want which had hitherto existed in his really rich and powerful harmonies. With the kind assistance of a friendly amateur, he devoted himself for some time to the study of the violin, which he afterwards prosecuted very successfully under an accomplished master of that instrument, who has since deservedly obtained a metropolitan reputation (Mr. Alfred Mellon), and who subsequently afforded his young friend and pupil frequent opportunities of playing in an orchestra in London, which Edward eagerly embraced and diligently improved. In the Birmingham Musical Festival of 1846, and in the spring of 1847, he was allowed to occupy a place in the orchestra when the oratorio of Elijah was conducted by Mendelssohn; whose death not long afterwards gave a stimulus to Edward's desire to become familiar with the works of that illustrious Master; and accordingly he played continually the "*Lieder ohne Worte*," and suffered his thoughts to dwell upon them until, as he said, they haunted him and would not let him sleep.

About this time, his mind appears to have become quite decided as to his future destination. He felt irresistibly impelled to devote himself to Music, and evidently became much happier when he had determined this point; except that, with characteristic impatience in pursuit of the end in view, he began to be eager to shorten the period of his school-days, which he now looked upon as detaining him needlessly from his chosen object. Hitherto, indeed, he had made excellent use of his school-days, and had attained the highest distinction in his mathematical studies, and occupied a very honourable position in all the rest; so that he was naturally unwilling to take a less creditable place than he had hitherto held among his class-fellows, and yet found it difficult to maintain his former position now that his time was so much devoted to music, while theirs was still entirely given to their school studies. Accordingly at Midsummer 1849, when he was nearly sixteen years of age, he finally left school, and for a few months continued the study of musical composition and of the organ and pianoforte at home, under Mr. James Stimpson, who had for a considerable time previously been his teacher, and of whose scientific instructions he ever afterwards spoke in terms of very high and grateful appreciation. In the autumn he was taken to London, and became the pupil of Mr. (now Dr.) W. Sterndale Bennett, in whom he found a master after his own heart, and under whom he made very marked and encouraging progress. His first Overture was performed at the Adelphi Theatre in London in November, 1850; and about twelve months after he published "*Three Impromptus*"—the first of all his numerous publications. In October 1850, he obtained, by means of high testimonials, the situation of organist



in the church of All-Saints, Gordon Square, of which the Rev. Edward Hughes, since deceased, was at that time the minister. By Mr. and Mrs. Hughes, he was always treated with the greatest kindness; which (to their honour be it recorded) was in no degree diminished when, on a certain occasion, he declined subscribing his name to a petition which was being signed by the minister and congregation, on the express ground that his convictions as a Unitarian Christian precluded him from doing so. His familiarity with the liturgical services of Trinitarian churches, and his frequent intercourse with their ministers, to one of whom, in particular, he deeply felt obligations for religious counsel, culture and sympathy, which he ever gratefully acknowledged, caused him afterwards to adopt from them, almost unconsciously, some modes of expression which it might perhaps be difficult to reconcile with these convictions; but the convictions themselves seem to have undergone little change, and to have been the solid ground of his trust and hope even to the end.

During his residence in London at this time, which extended over a period of four years, from October 1849 to 1853, he devoted himself earnestly to study, besides being much occupied in private teaching, and in writing various compositions for his friendly and generous publishers, Messrs. Addison, Hollier and Lucas, his connection with whom ceased only with his life. During this period, he suffered several interruptions from severe illness, in consequence of his intense application. In letters written about this time, he declares his growing appreciation of classical music, and expresses his consciousness of having ideas which he hoped to work out at no distant day, when he had acquired sufficient reputation to insure a candid reception for them by the public. A beautiful Song, entitled "The Farewell"—the first which he ever published—was written in August, 1853; and in the October following, his long-cherished project of going abroad was at last realized, and he took up his residence in Leipsic, where he continued writing and studying until the end of the following year (1854), with only an occasional excursion and a short time spent in Dresden, in order that he might take organ lessons from the celebrated Schneider. Highly indeed did he prize the opportunities of study which he now enjoyed, especially under the distinguished contrapuntist, Herr Hauptmann, who still cherishes an affectionate remembrance of his young pupil and friend. By these studies, his views of musical composition became more clear and definite; and he frequently expressed his increased conviction of the importance of that *unity* of thought and purpose, which he had long felt to be as essential to an effective work in music, as it is generally acknowledged to be in painting and the drama. It is interesting to note at this time his growing appreciation of the importance

of scientific study, and his increasing determination to devote himself to the life of an *artist* rather than of a *professor*, notwithstanding the pecuniary advantages which he must, by this choice, make up his mind to forego. Many of his criticisms at this time of our most celebrated composers, exhibit very enlightened and delicate discrimination. After hearing some beautiful operatic performances at Berlin, he writes, "I take my old pleasure in the early and best works of Beethoven, Mozart and Haydn, and I admire Mendelssohn more than ever:"—and a few months afterwards, "I have heard William Tell three times lately, and each time with increased pleasure. I conceive it to stand as much above any other opera ever written, as Handel's oratorios above all others."

Before leaving Germany, he gave much attention to the structure of organs; and has left behind him evidence of his taste and skill in the beautiful organ, erected after his design, in the Hope Street Church, Liverpool.

After spending a few weeks in Paris with a view to the study of the opera there, he returned to England early in 1855. While busily occupied with various professional engagements in the neighbourhood of London, he was called home, at the end of April, by a very severe domestic calamity,—no less than the sudden death of his beloved mother, whose loss he never ceased to feel and to deplore: but quietly submitting to the decrees of Infinite Wisdom, he returned to London shortly afterwards, to seek in the earnest pursuit of his work of life, some solace for his grief. In June he was appointed to the situation of organist at the Gravel-Pit chapel, Hackney, but was soon constrained by illness to relinquish it. He attended the Birmingham Musical Festival of the following August, and wrote the discriminating critiques on Costa's *Eli*, then first performed, which appeared at that time in one of the local papers (the Birmingham Journal); expressing subsequently his very high appreciation of the entire Festival as having been so perfect, that he could hardly wish to hear another;—a sentiment to which his death just before the next Festival gave the appearance of having been almost prophetic.

With the view of promoting the interests of his beloved Art, he made arrangements at this time for giving a short series of Instrumental Concerts in Birmingham toward the close of the year, and met with the warmest encouragement and sympathy from his friends and fellow-townsmen in the execution of his project. But ere the time for the first concert arrived, he had been attacked by the insidious disease from which he never afterwards entirely recovered; and though he fulfilled his part in that concert to the admiration and delight of all who heard him, it was the first and last time in which he was able to do so in any concert given by himself in his native town. He became



rapidly worse on his return to London; but by the kindness and skill of his medical attendants, his disorder was so far arrested that, in the beginning of 1856, he was enabled to proceed to Algiers, in company with his friend Mr. Addyes Scott, who kindly volunteered to go with him. Here the benefit of change of climate was speedily felt; and he was enabled, prior to his leaving Algiers at the end of April, to testify his gratitude to the many kind and generous friends whom his talents and character drew around him, by giving a concert, which seems to have afforded very high gratification to all who attended it.

After spending a short time in Paris, he returned to his old quarters in Leipsic for the summer and autumn; whence, by the advice of his medical friends, he removed to Rome for the winter. On his journey thither, he had the opportunity, by means of an introduction given him by his kind friend and publisher, Mr. Julius Kistner, of Leipsic, of playing in Vienna before "the musical patriarch," as he calls him, Carl Czerny; who, in a letter to Mr. Kistner immediately afterwards, expressed the highest admiration of the talents and deportment of his young friend. In Florence, and subsequently in Rome, he met with the utmost kindness, and enjoyed the highly cultivated society of artists and amateurs in the midst of whom he was placed. Great was his admiration of St. Peter's and of the Coliseum; but great also were his disappointment and dissatisfaction with the existing state of his own art in connection with the religious services of the Church, especially in that very Sistine Chapel, whose vocal performances it has long been the fashion, all the world over, to laud as perfect. While resident here, he had often the pleasure of gratifying his friends by joining in their musical parties; and gave a concert which was eminently successful, besides writing several beautiful compositions, and for a time giving instructions to many pupils,—a labour from which he was obliged, in conformity with the advice of his kind medical friends, ultimately to desist. Unhappily the winter of 1856-7 was unfavourable at Rome, as it was almost everywhere else. He felt his health declining, and wisely determined to return home. He travelled by way of Genoa and Milan (the cathedral in which latter city filled him with admiration), and reached England about the middle of June, where he remained at home until October, when, by the advice of his friends, he went to winter at Torquay. Here, as elsewhere, he soon found himself surrounded by a number of friends, and in acknowledging their kindness he was tempted at times to exert himself beyond his strength. This winter also was very unfavourable for pulmonary patients; and he returned home in April, evidently much weaker than when he had left it in the autumn preceding.

Here, as his strength declined, he devoted himself to promoting the interests of a younger brother who was prosecuting the pre-

liminary studies of his beloved art ; and even so late as the 5th of August, the very month in which he died, he attended at a concert, consisting almost entirely of his own compositions, which he had resolved as a last effort to give, "in order (as he expressed it) to have his own music heard by all his friends at home, once for all." From that day his strength yet more rapidly declined : but, to the very last, his thoughts were for others ; and he dictated affectionate counsels for the education of his younger brother, and bequeathed affectionate memorials to his family and friends (not forgetting his domestic attendants, at home and abroad), when no longer able to speak in more than a feeble whisper. The last effort of his genius was the composition of a short Litany, which he desired should be sung in the course of the morning service of the congregation of which his father is the minister, on the Sunday following his decease. He had purposed writing an entire Mass, but found himself altogether unequal to the undertaking. Even this short Litany was written down for him at his dictation. To the very end, he was gratefully alive to the affectionate kindness of friends present and absent, and his last feeble utterance was one of thanks. On the morning of the day on which he departed, he said cheerfully to his attendant, "I am going to a better country : " and when the final summons came, he placed himself in a posture of comparative ease, from which he never afterwards moved, and in which, at last, the laboured breathing ceased, and he sank peacefully to rest.

His mortal remains were interred in his beloved mother's grave in the General Cemetery at Hockley, on the Saturday after his decease ; and on the following day, in kind compliance with his father's request, the Rev. R. B. Aspland, of Hackney, in the morning, and the Rev. Charles Clarke, of Birmingham, in the evening, addressed words of sacred consolation to the mourning relatives and friends. They who heard it will probably never forget how solemn and affecting was the Litany already mentioned, when sung and accompanied in the morning by deeply-sympathizing friends.

Thus has passed away from among us, in the spring-time and early promise of his life, one eminently gifted for the advancement of high and sacred art, and who earnestly devoted himself to it with a success far beyond what could have been expected from his years. His published works, both by their number and excellence, attest the sincerity of this devotion,—are a worthy memorial of his diligence and faithfulness. Yet, with the humility of true genius, he regarded himself as scarcely at the commencement of his appointed work, and was ever looking upward and onward toward his great object, the establishment in his native land of a School of Music worthy at the same time of his country and his art, and more completely realizing his own highest



conceptions of the power and beauty which that art may yet attain. Hence the habitual character of his mind was ardent aspiration. Having a distinct and noble object ever in view, he was never for a moment subject to any of those selfish anxieties and petty jealousies which too often tarnish the glory of distinguished success, but always maintained the strictest honour and the noblest generosity in his dealings with his professional brethren, as with all others with whom he was in any way connected. Hence, in the simple and affecting words of an editorial tribute to his memory which appeared in one of the local papers (the Birmingham Daily Post), the very morning after his decease, "all who knew him, loved him." In humble reliance on the Divine mercy, especially as made known in the gospel of Christ, his bereaved and sorrowing family and friends, while lamenting the disappointment of "the hopes that die with his death," and their own personal loss, yet cherish the belief that he is gone to that better land where sickness and infirmity shall no more depress the energies of the aspiring mind, where there shall be no more sorrow nor sighing nor pain, neither shall there be any more death; but where God shall wipe away all tears from our eyes. And thither, in trustful and loving faith, would we follow him.

S. B.

## AN ATTEMPT TO DEFINE THE UNITARIAN POSITION.

IN A LETTER TO THE EDITOR.

SIR,

THE sentiments uttered at the last anniversary meetings in London, and the new relations which have been assumed by several eminent members of our body, tempt me to some observations on the Unitarian position. I am anxious to define that position so far as I may be able, and to clear away certain obscurities which seem (rather unaccountably) to have been left hanging over this subject. I am desirous to state what I regard as the true theory of our church,—or at least to point out some leading principles which appear to me to have been greatly overlooked.

And first as to the view which certainly obtains in many quarters at present, viz., that it is of the essence of the Unitarian church to have no clearly-defined opinions. This seems to me to be a most singular notion to entertain, if it is not, indeed, an entire confusion of language. For how is it possible, I would ask, that any body of worshipers, any sect or denomination of believers, can *hold together* without some common principles of worship or belief? How can they, without such principles, justify their position, or even account for their existence as a

distinct body at all? Is it not evident that, in reality and at bottom, every sect must have a creed either expressed or understood? We exist as a separate portion of the church universal, as a distinct branch of that great tree of God's planting; but inasmuch as we are a branch and not the whole tree, we are divided from other branches by certain peculiarities of form, structure and tendency. We may shrink from giving expression to our creed; it may be difficult to set forth in words; it may be very brief or very comprehensive; but there it undoubtedly is, living in our hearts, mingling in our thoughts, directing our sympathies, and, consciously or unconsciously, modifying our deeds.

Nor let it be said that the group of worshipers known by the name of Unitarians are united, not in certain *credenda* or things to be believed, but in certain *agenda* or things to be done. This is only to shift the difficulty one remove back; because, as will be readily acknowledged by every one on reflection, belief must be to a very large extent the foundation of action—"faith," the ground of "works;" you must have a certain harmony of views and principles before you can have a harmony of character and act. All this seems to me so self-evident, that I must express my astonishment that our leading minds should fail to see it, and that there should have been on this question for some time past a sort of tilting in the dark going on amongst them.

To possess a distinct theology, to hold a definite creed—in other words, to come to certain conclusions respecting the character of God and condition of man—this is one thing; to regard that theology as fixed and final, to proclaim that creed as the standard which you pledge yourself never to depart from—this is another and quite a different thing. The first is not only innocent, but surely desirable—nay, as I contend, essential to every Christian denomination, to every man who aspires to be a consistent thinker at all. The second is both foolish and wicked, and has been the curse of almost every Christian sect, and the bane of thousands of otherwise free, noble and earnest minds in every age of the church and of the world. But why should the two things be confounded, and the reproach which properly belongs only to the one be cast upon the other? Why should it be called a bad thing, a narrow thing, a dangerous thing, to set forth a creed—i.e. to make a statement of those "things that are most surely believed among us"—when what is really meant is, that it is narrow to regard any such statement as final and exhaustive, that it is dangerous to bar out inquiry, that it is wrong to try to fix the mind down to one set of ideas, and to check the quest of the free soul after the vast, illimitable truth of God?

Again; to hold a creed as the result of honest and earnest inquiry, as the best and truest judgment that you can form



respecting the ways of God to men,—yet to hold it in charity, with the consciousness of fallibility, and the full admission of the rights of others to come to a different conclusion,—all this is one temper of mind, and, as I submit, a most proper and Christian one. But to hold a creed with the assumption of infallibility, to hold it as the only true or possible theory of the Divine government, to hold it in uncharitableness, as the indispensable condition of salvation, and denying the right of others to believe differently,—all this is quite another temper of mind, and again, as I submit, a very improper and unchristian one. And the evil surely is not in the first, but in the last. The misery and the reproach of sectarianism is, not that men are divided in opinion,—for so they must be,—nor that they have set forth those divisions in the formulæ of their respective churches,—for this candour and sincerity may demand,—but that some men deny to others the right to differ, that some assume a lordship over the intellects and consciences of their fellow-men, and for that difference freely consign them to the penal fires of hell. Take away this assumption of infallibility, this implied sense of superiority, and the evil of sectarianism is gone. The moment that a man grants to others the same liberty which he claims for himself, that moment the bad consequences of division are over. Admit that the creed of another may also be true and good, and that instant the sting is plucked from intolerance, the offence of persecution ceases. For we then perceive that we are all standing essentially upon the same level and looking at the mighty edifice Truth from different points of view; we then see that we are all fellow-students together of God's works and ways and word, and that our duty is not to anathematize or blaspheme our neighbour because he cannot see with our eyes, or accept our doctrines, or worship at our altar; but that we are to be earnest and faithful students ourselves, and by examining fact after fact, and comparing truth with truth, and waiting ever for more light from within and from without, we are to supplement and amend each other's vision, and deepen each other's faith, and help each other onward in the everlasting advance!

There could be no objection, so far as the principle goes, to the publication to-morrow of a "Confession of Faith" by the British and Foreign Unitarian Association, or by any other body that may be considered best to represent the Unitarian church. I do not recommend the plan certainly, for I had rather see our faith "confessed" *indirectly* in the solemn and beautiful words of some of our Liturgies, or in the devotional poetry of our "Hymns for the Christian Church and Home;" but I have yet to learn that there would be anything wrong in such direct and categorical exposition of our Christian belief. It would simply be necessary to understand that such creed was the expression of the faith, at a certain point of time, of those who

published it and of those who continued to use it, but that no man was bound to it an instant longer than his judgment and conscience approved. The publication of such a document would by no means imply that these views were exhaustive of the "whole counsel of God," or were the fixed and final positions beyond which we might not advance. Still less would it imply that we were to judge others by this standard, and declare salvation impossible to every one who pronounced not this shibboleth, and call upon all to accept this creed under pain of eternal damnation. This is precisely what has been done in regard to creeds, yet it is plainly in these things that the evil lies, and not in the creeds themselves.

The only other plea, so far as I know, upon which the creedless character of the Unitarian church has been defended is, that the principle of Free Inquiry constitutes of itself a sufficient bond of union, and distinguishes us from all other sects. Now, here again the apparent truth of the plea only arises from a certain mistiness of language. For how, in strict truth, can free inquiry be a *bond*? Free inquiry is the sign of diversity, not of agreement; it is the liberty to discuss all subjects, not the harmony that exists upon one. Free inquiry may originate a debating society, but not a church; it may bring people to the same spot as members of a club (though even in that case there must be some sentiments in common), but it can hardly be the principle that blends men together in worship. In a word, free inquiry may truly be called one of the conditions of our body, but certainly not the cause of it; it may be a means, but not an end. The goal is truth, but in order to reach the goal there must be freedom to run the race. No doubt it is true that our church upholds free and fearless investigation,—this is our proud and honourable distinction; but it is Christianity *with* freedom; it is *veritas cum libertate*: take away the Christianity, and the freedom to inquire into it evidently vanishes; take away the truth on which our liberty is exercised, and the temple of our faith disappears "like the baseless fabric of a vision." It is to be hoped, too, that we have obtained some results from our inquiries. We must say that we should hardly be satisfied with the barren honours of the Sorbonne. "In these halls," said the exhibitor, "have questions been debated for a thousand years." "And pray what has been settled?" was the reply. We may well ask, Whither has free inquiry conducted us? What principles have we attained? Or shall we be content to say that, after all our investigations, we have determined nothing?

It must not be forgotten that the idea of a church includes within it the principles of a historic or scientific society. Some of my readers may be startled to hear that a church is to a certain extent an "association for the advancement of science," and yet in any comprehensive view of its function it will be seen that



this is really so. The primary object of the church no doubt is worship—spiritual edification—the nourishment of the Christian life—but, as subsidiary to this, it certainly aims to discover and to impart a special kind of knowledge. And what is this special study? Theology, I reply—the science of God. What are the materials for this study? All nature, I answer, all history, all life; the heavens and the earth, God's messengers within and without us, the inspired page of Scripture, the records of the wise and the holy, and the ever-present workings, tendencies and aspirations of the human soul,—these are the materials for building up this grandest and noblest of the sciences. Every congregation is a group of worshipers; it is or ought to be also a group of students, and the minister the leader or chief student. All are assumed to be eager in the quest for truth. The leader may possess some advantages; he may have more leisure or learning than the rest, special culture or aptitude; he may stand a little in advance of the others and so receive the earlier rays of light as they fall; but in all essential respects he is simply the foremost student. And their solemn and gladsome gathering on the first day of the week, what is this but the opportunity given them for the interchange of their best and highest thoughts? If it would be absurd, then, for a geological society to have reached no definite conclusions in geology, or for a chemical association to have advanced to no chemical truths, how can it be less absurd for a church (which is a theological society and something more) to have arrived at no clear and distinct principles in religion? Happily for science, her creeds have not been thus authoritatively and, alas! foolishly proclaimed. There is no pope at Rome or conclave at Geneva who rules over the scientific world, who gives law to the natural philosopher, who prescribes what the astronomer and the physiologist shall believe. A man is not called upon, under pain of everlasting burnings, to hold for true certain propositions in mathematics or in physics. These matters are left free to human investigation, and there is no attempt made to stop the progress of the observing and inquiring mind. A creed certainly exists in reference to each of these subjects;—a *provisional* creed, it is true—for what creed can be other than provisional in the present state of our knowledge?—but the consoling fact here is, that the rights of the thinker, of the believer, are held sacred, and there is no presumptuous intermeddling with convictions, no miserable battle between orthodoxy and heresy and hurling of Heaven's thunderbolts, no base bribe held out to ensnare the conscience, no living lie enacted, no unholy tyranny exercised over the free and faithful soul. Would to God this were the case with theology!

I have shewn then, I think, that the Unitarian church *ought* to have a creed; I shall now go one step further, and shew, or at least try to shew, that it *has* one. And for this purpose it

may be necessary to take a very rapid glance at the history of the Christian church. It appears to me that in the first ages of Christianity, during the life of the apostles, and perhaps for a generation or two later, there was a very little of what we call doctrinal preaching. Judging from the specimens of apostolic sermons that have come down to us, the staple of their addresses consisted of a recital of the facts of the Master's life, death and resurrection, with a brief commentary on them, an exhortation to the assembled multitude to receive him as the promised Messiah, and join themselves to the church or society of Christians then forming in that particular place. One tradition accordingly affirms that the Gospels of Matthew and Mark were the "sayings" of the apostles about Christ, or, as we should now call them perhaps, brief reports of the discourses of Matthew and Peter. The peculiar and "vital" doctrines of the gospel which are now made so prominent by orthodox divines, do not seem to have been at all prominent in those days. Thus I have no doubt that the views respecting the person of Christ underwent a gradual process of exaltation from the day when Peter declared him to be "a man approved of God," till they culminated four centuries later in the Athanasian doctrine of the Trinity. The same may be said of the kindred doctrines of original or birth-sin, substituted suffering and righteousness, and the total renewal of man's nature by the action of the Holy Ghost, although ecclesiastical history does not enable us so clearly to trace their formation. The early bands of Christians were probably too much engaged with the stern realities of their existence, in the midst of the battle with heathenism, attending to the wants of their fellow-believers and fellow-sufferers, living out their own humble but heroic life, to be much given to theorizing upon the λόγος or the θύσια. "We have known many amongst ourselves," says Clement of Rome, "who have delivered themselves into bonds and slavery, that they might restore to others their liberty; many that have hired themselves out as servants, that by their wages they might feed and sustain them that wanted." "We who formerly," says Justin Martyr, "valued our money and estates before all things, do now put them into a common stock and distribute them to those that are in need. We who once hated each other, do now live familiarly together; we who delighted in mutual quarrels and slaughters, now pray for our enemies, and persuade all to live after the excellent precepts of Christ." With this temper of mind and heart, speculation could hardly co-exist. It was later in the day, and in a time of greater leisure, when the schools of Greece and Alexandria began to spin their ingenious theories, and from certain expressions of Paul and John to deduce doctrines which issued at no very distant date in formal decrees and authoritative creeds. Yet a large number of the people, and especially of the humble



and unlearned, appear to have adhered for a long time to the primitive interpretation of the Christian records, a belief in the Divine Unity and the simple Messiahship of Jesus, until they were "instructed" out of this belief by those who, of course, knew better. We hear of heretics (of very excellent moral character), of Ebionites, Monarchists, Arians, to a surprising extent; the orthodox or Trinitarian party seem to have had quite enough to do to hold their own, and, with very equivocal faith in the strength of their position, they contrived to destroy the writings of their opponents. But for this shameful proceeding we might have had some of those ancient Unitarians now speaking for themselves. Be this as it may, however, it is certain that during the first three centuries there were vast numbers of dissentients from what was afterwards reckoned the "Catholic faith" of the church. And after the close of the fifth century, when the creeds may be considered as fully elaborated, and all open dissent interdicted, we still find the same heretical sentiments more or less distinctly avowed by a succession of preachers and writers down almost to the time of the Reformation. This last statement does not admit of very distinct proof, but I am prepared to demonstrate its substantial accuracy. When the insurrection of Luther against the head of the church again gave the signal for free thought over Europe, it is remarkable with what certainty and rapidity the same "heterodox," but singularly just and natural, doctrines appear. The same forms of opinion which characterized the primitive ages of the church again assert themselves; the same simple and rational interpretation of the Christian oracles is uttered at different centres. In Germany, in France, in England, but especially in the north of Italy, Poland and Transylvania, the Unitarian gospel is distinctly pronounced. From that time to the present, we have no difficulty in tracing our spiritual lineage. The English stream runs through many names of humbler note, till we come to Biddle, Emlyn, Lardner, Taylor, Aiken, and lastly Priestley, the venerable founder of the modern Unitarian church in this country, and Channing, its pure and noble leader in America.

If it be true, then, that a certain kind of tone and spirit, a certain similarity—I do not say identity—of view has characterized this long line of confessors, this great "cloud of witnesses," from the first ages of the church to the last, what does so pregnant a fact indicate? Clearly, that there is a conception of Christianity, broad, simple, beneficent, and sufficiently distinct from the popular or orthodox one, that there is a reading of the Scriptures which is at once rational and devout, elevated and pure. The word that best expresses this interpretation of the gospel is perhaps the word "free" or "liberal." For various reasons, which I shall state immediately, I consider the Unitarian body to be the best representative of the Liberal church, but I

should be utterly ashamed of myself if I attempted to limit it to that body alone. Yet there is a natural and necessary connection between the doctrines of Unitarianism and the spirit of free Christianity which it is of no mean importance to point out. That connection begins with the question regarding the nature of Christ,—a question, as is well known, that has agitated the church from the commencement. Now, at first sight, it would seem that the doctrine of the Trinity was a purely abstract one, having no practical bearing on the interests and hopes of men. For it is a question respecting the *mode* of the Divine existence, what God is in himself rather than what relations he bears to us. It is a protrusion of our logical formulas into the mystery of the Divine nature, “an incision into the psychology of God.” And if the question had been left as one of those high and speculative opinions, like some of the mystic dreams of Plato, there would have been little to say. But unfortunately it has been made the foundation of a system of Christian doctrine, the pillar and ground of the Catholic faith. Hence it is that a certain set of views has always been more or less connected with a belief in the Trinity; and, again, that another set of views has more or less characterized those who have dissented from that doctrine. This may be accounted for in various ways. Our method of accounting for it is the following. A belief in three Divine Persons necessitates a distribution amongst them of the government of the world, and especially of the work of human salvation. One must create, another redeem, another sanctify; and the correlative conditions of humanity must also exist. Hence the primitive state of holiness and happiness, the fall, the total loss of original righteousness, the exposure to the “wrath and curse” of the First Person, the incarnation of the Second, his vicarious suffering and obedience, and lastly, the application of that salvation by the Third Divine Person in the total renovation of humanity. This, I apprehend, is the logical connection of these positions with the Trinity. It is also to be observed, that the same process which elicits the doctrine of the Trinity from the Scriptures, may also elicit the doctrines of total corruption, vicarious sacrifice and complete renewal, since it is admitted that these doctrines are not stated in so many words, but only implied. Thus there is no text that directly affirms that “there are three Persons in the Godhead, the Father, Son and Holy Ghost, and these three are one,” or that Christ stood in our “room and stead,” and offered himself “a sacrifice to satisfy Divine justice;” but (say the orthodox) this is the meaning of Scripture, this is the natural, necessary and inevitable *inference* from the words of the Bible. I, of course, hold that there is another much more natural meaning, and had rather not ground my faith on such a shadowy foundation. But here the two systems evidently take their point of departure. For as, on the one hand, the concep-



tion of Three Divine Persons introduces a certain mystery and complexity into the relations between God and man, so, on the other hand, the conception of One Divine Person gives a solid and simple unity. We regard God as our Father. This is the massive corner-stone of the Unitarian gospel. He sustains no intricate or inexplicable relation to us, but the nearest, most direct and comprehensible. We are His children; and all that a wise, righteous and merciful father will do for his children, God has done, is doing and will do for us. He has endowed us with a great and solemn nature, the undeveloped possibilities of good and evil lying within each of us. He has sent forth prophets and teachers, and, highest of all, the Christ of Nazareth, the brightness of His Father's glory, the express image of His person, the way, the truth and the life of men. He has promised his Holy Spirit of righteousness and goodness to all those who faithfully seek Him and endeavour to serve Him; and has provided that through error, suffering and sorrow, man shall reach at length the true end of his being. A sublime and beautiful simplicity thus runs through the whole of this gospel scheme. We are no longer distracted by conflicting claims or bewildered by unseen doubts; the word and works of God are no more in opposition; but Reason appears as the handmaid of Religion, Faith as the complement of Science, and Nature and Scripture, the universal and the special revelation, are harmoniously blended.

I trust I shall not be accused of allowing my imagination to run away with me, or of dressing up a picture for my own delectation. I can only say I am profoundly convinced that the Unitarian gospel is the simple and natural interpretation of the Christian records; and instead of believing that the age of controversy is "past," I am much nearer the opinion that it is hardly well begun. No fact seems to me more certain than that the great inspiring principles of our faith have been quite pushed aside and buried under those accumulated heaps of dogmatic theology. At the same time I would fain hope that our controversies may be pursued in a new spirit, and with far more satisfactory results than heretofore. Instead of casting about the terms "heretic" and "infidel," I would invite every free and earnest mind to the study of those great questions involved in the method of the Divine government—a subject that may be said to include almost every other; and I would welcome every honest and intelligent conviction as a contribution towards its settlement. I would exclude no man from the honoured name of *Christian*, but such as wished to exclude themselves; and while claiming full liberty to investigate and interpret the gospel on my own account, would sacredly respect the same liberty in others.

Having said something of the past, I may be permitted to

refer in the briefest manner to the present. It would be a great mistake to regard ourselves, or allow others to regard us, as merely one of the numerous sects, not yet a century old, into which the Protestant Church is split up. We may well claim to be older than Protestantism, older than Romanism,—for we can support that claim. We ought to consider ourselves as the exponents of that broad and generous interpretation of Christianity which has existed from the beginning; as the representatives of that liberal church which has drawn its allies and supporters from the simple hearts, the meditative intellects, the wise and tolerant spirits, the pure and gentle reformers of every age and land. It would be utterly false and wrong to dwarf ourselves to the dimensions of a narrow and obscure sect, when unquestionably our lineage is so ancient, our influence so important, our sympathies so extensive and profound. Very properly has it been pointed out that the Unitarian church is far too *modest* in her demeanour; we do not assert ourselves with sufficient breadth and distinctness; if people will only allow us to worship quietly, and take no particular notice of us, we are content to be let alone. But this is hardly the spirit which it becomes those to cherish who believe they are in possession of higher truths—of truths that are destined one day to regenerate and reform the world. The feeling that, as compared with other bodies of Christians, we are few in number and poor in resources, presses heavily upon our hearts and tends to cramp and confine our hopes and efforts. Hence, too, often our coldness, tameness, apathy, indifference. Now the only way to act greatly is to believe greatly. And what, if we are really *not* few in number nor contemptible in resources—what, if our influence has been felt along the ages, if our theological views have always been held by some of the most cultivated and expansive minds within the bosom of the church, and are now silently permeating the science, literature and life of the nineteenth century! What, if there is a past behind us full of great and noble memories, and a future before us which we may make great and noble by wise and earnest efforts! Such thoughts as these—and they are true thoughts—may kindle our zeal and urge us to act—

“Act in the living present,  
Heart within and God o’erhead.”

In the three great functions of a church I trust to see our body ever active and foremost—in the cultivation of a pure and beautiful religious life, in the study of a free and sound theology, and in all works of practical goodness and philanthropy. May she worthily fulfil her mission!

*Chester.*

S. F. M.



## MEMOIR OF MISS GIFFORD.

MISS JULIANA E. GIFFORD was the daughter of Captain James Gifford, of Girton, in Cambridgeshire, friend of the Rev. Theophilus Lindsey, Mrs. Rayner, Tyrwhitt, Fyshe Palmer, Frend, Dyer, and other well-known Unitarians. She died of paralysis at Dunedin Cottage, St. Helier's, Jersey, April 19, at the advanced age of 84. Few are the families among us that have contributed more to diffuse the Unitarian doctrine, or to illustrate its efficacy in their lives, than that which bears the honoured name of Gifford. To her father we are indebted for a work which did much service in its day, "The Elucidation of the Unity of God;" and to her brother James (Admiral Gifford), for his able "Remonstrance of a Unitarian," addressed to Bishop Burgess, and other valuable publications. It was the custom of the father and of the son and daughter to compose prayers or collects in relation to family events, which, with earnest attention to the public and private offices of devotion, strengthened that spirit of habitual piety by which they were distinguished. The following prayer by Captain Gifford, strongly evincing at once the warmth of his piety and of his paternal love, may now meet the public eye—now that both father and daughter are removed to the spirit-land.

## "PRAYER FOR JULIA.

"In all humility I praise, I bless, I glorify Thee, O Lord of heaven and earth, for this recent confirmation of Thy great mercy and compassion to me, a sinner, and to my family, in the healing again my dear child Julia. Conscious that Thou, O Lord God, art intimately acquainted with all our tenderest sensations (which truly Thou hast blest us with), it is with Thee to judge what weight these divine favours ought to have with us; and indeed how deeply do we feel them! how sincerely we acknowledge them! Father of mercies, exhaustless Source of all goodness, make us, I implore Thee, more worthy of them; and accept this sincere, though very imperfect, testimony of my gratitude and thankfulness, which I humbly offer to Thee in the name of our Lord Jesus Christ, on account of my child Julia and all the rest of my family, with myself—one of the weakest of Thy poor creatures—upheld alone by Thee, O God of all comfort and power! To Thee be glory for ever in the highest! Amen."

The following prayer (copied by his daughter) relative to doctrinal faith, so truly religious in its spirit, is worthy of transcription.

## "PRAYER CONCERNING MY HOLDING THE DIVINE UNITY.

"O Thou Most High God, Possessor of heaven and earth, Eternal Father of all, in mercy condescend to witness, that while we, Thy poor creatures, endeavour, from the light we receive from the Sacred Scriptures and from reason, to preserve in ourselves, amidst the perplexing opinions which prevail amongst mankind, the belief of Thy Divine unity and supremacy over the whole universe, which we humbly conceive

to be the TRUTH; we at the same time most fervently implore Thee to grant us grace ever truly to possess all such gratitude, reverence and love for our Lord Jesus Christ, as are consonant to Thy Divine will and intention in the fullest sense, and also as acceptable to him; sincerely beseeching Thee to bless us with the truest knowledge of him and of his doctrines, and confidence in them, and with a firm resolution of obeying them to the utmost of our power, that in all things Thy will, O God, may be done. And we implore Thee, O Father, mercifully to save us by the influence of Thy most Holy Spirit from vanity and presumption, from error, neglect and offence, especially in the great concerns of religion; for most surely our trust is in Thee, and cannot possibly be in ourselves. Hear, therefore, O Father of mercies, and accept from us, we humbly pray Thee, all glory and praise in the highest, to all eternity, through Jesus Christ, our blessed Lord and Mediator. Amen."

Amongst many papers marking the piety of this excellent man, I subjoin the following, reverently copied by the same filial hand.

*"Written in my dear Father's Prayer Book.*

"REFLECTION.

"In this world, wherein we are all constantly subject to violent changes and to events the most unexpected, on what or whom can we rely? In affliction, in bodily pain, in mental distress, sometimes unutterably helpless in ourselves, and looking in vain to the objects around us for relief, who then shall administer balm to the suffering spirit of man? In such overwhelming seasons, shall our only adequate resource be unremembered? Is our gracious God far from any one of us at any time? Shall He be forgotten? No!—for without that solid support—a steady confidence in our merciful, *all*-present God and His providence, we uniformly find that every other resource fails and deceives us; all rational hope vanishes; and we sink fast into an abyss of despair.

J. G."

Miss Gifford had imbibed the same warmth of devotional spirit which characterized her father and brother, and breathed also the same ardent desire to diffuse what she believed to be the genuine doctrines of the gospel. Residing with her brother, she entered largely into his judicious and zealous efforts at Swansea, Cheltenham and Jersey, to promote the Unitarian faith. At Cheltenham more especially, during the early formation of the congregation, Admiral Gifford's services were exceedingly beneficial, and he received on his departure, in 1836, a congregational expression of gratitude.

Miss Gifford took part, until an advanced age, in Sunday-school instruction, and her spirited letter to the "Unitarian Ladies of England" to aid in the erection of a chapel in Jersey, excited much interest.\* Feeling the supreme value of religious truth, she regarded it her duty in private, with kindness and courtesy, to lay it before others; and the instances were not few in which her efforts to open other minds to the reception of a

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\* *Christian Reformer*, Vol. I. p. 325, N.S. *Inquirer*, Vol. IV. 579.



belief in God, as the one God and Father of all, were successful. She had no respect for those who meanly hide "their light under a bushel," nor would she permit the doctrines she so much loved to be lightly spoken of without defence, whilst her naturally strong understanding enabled her to plead powerfully in their favour. A pleasing incident is related by her brother of her avowal of her religious sentiments at a dinner-table where, with others, eight members of the University were conversing on the subject of Unitarianism. Her steadfast statement of her Unitarian faith so elicited the respect and sympathy of the late Robert Hibbert, Esq., one of the company (not then generally known to be a Unitarian), that he afterwards declared himself to be one. And the circumstance led to the closest intimacy between him and Admiral Gifford, which could not fail to be promotive of zeal for Unitarian objects, towards which both gentlemen so liberally contributed.\*

Miss Gifford retained to the last her clear intellect and her warm attachment to her religious sentiments, which had been so unfailing a spring of joy to her through life. She bequeathed the reversionary interest of her whole property to the British and Foreign Unitarian Association. Her motives for this bequest cannot be better given than in her own words in a letter, dated Oct. 5, 1851, to the writer of this memoir, one of her executors: "And when the three persons (those to whom she had given a life interest in the property) are no more, I wish it all to go to the Unitarian cause for ever. This is my most earnest desire, believing Unitarianism to be the true faith—therefore most acceptable to the Almighty, and best for his creation through the whole world. I have been from childhood a perfectly convinced and happy Unitarian, and am more than ever so now, from long reflection and the nearness of death. I cannot but remember, with deep and solemn interest, the zeal and fervent desire shewn by my highly-respected father and beloved brother for the promotion of that faith, so holy and sacred in their estimation, that I believe they would have sacrificed their lives to promote it. I humbly hope, my dear friend, that my wishes and intentions are not wrong in the sight of God; and I trust the dear, dear departed will approve."

The piety which was the main-spring of Miss Gifford's character might naturally be expected to manifest its power in deeds of enlarged benevolence; and those who were best acquainted with her best know how keenly she sympathized with the sufferings of her fellow-creatures, how indignantly her bosom swelled at their wrongs, and how eager she was to do her part to alleviate their sorrows. I confine myself to mentioning *one* mode in which her philanthropy developed itself, because that one effort,

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\* Christian Reformer, Vol. VI. p. 63, N.S.

long sustained as it was, is sufficient to entitle her to be considered as one of the benefactors of her race. Her keen powers of argument early perceived the unreasonableness, injustice and impolicy of the Corn Laws; her warm heart was tenderly touched by the sufferings they entailed on the poor; and she resolved to leave no stone within her power unturned to remove them. For this purpose, she and her brother James removed for a time to Manchester, as the head quarters of the agitation for their repeal. There she became the life and soul of the ladies' movement for that object, and drew up that noble Address to the Queen from the Women of England, which, it is said, obtained a million signatures, and the moral effect of which had its due share in influencing the public mind. A vigorous pamphlet of hers against the Corn Laws was most extensively read, and with her other efforts helped to rouse that spirit among the female sex throughout the length and breadth of the land, which so greatly promoted the ultimate success of the agitation. Among her MSS. are many letters from the leaders of the Anti-Corn-law League, which shew the importance they attached to her advocacy of the question, and their general estimate of the value of her services. I shall precede extracts from them with a letter from herself to Mr. Cobden.

"My brother, Captain Gifford, has sent you a little pamphlet written by me; and as it is, I believe, the first female attempt on this subject, I have been quite ashamed of it, and too shy to advertise it. But since you advise the ladies to assist, you have taken that chain off my mind. Yet I do not think you will like it or me, as it is perhaps too severe. Still I have always hated the Corn Laws, and all last winter I was deeply distressed from witnessing the cruel sufferings of the defenceless poor, whom I love and respect, and I plead guilty to feeling all the warm indignation I have expressed towards their rich oppressors. If you disapprove my pamphlet, still I beg of you, if possible, to employ me. I am most desirous of zealously devoting all my time and thoughts to this righteous cause in any way the least useful, either with my pen or in visiting amongst my own sex, in any desirable district, to distribute tracts. I shall be most happy to join in presenting a petition to our gracious Queen, whose loyal and attached subject I am," &c. &c.

Mr. Cobden wrote to her as follows :

"Reform Club, Aug. 30, 1841.

"Madam,—In tendering my thanks for the honour you have done me in sending me a copy of your tract, let me congratulate you as *the first of your countrywomen* who has entered upon the public advocacy of a question in which your sex is more deeply interested, if possible, than our own. At the moment of receiving your favour, I was sitting with Mr. George Thompson, the eminent Anti-Slavery lecturer, who has espoused our cause. He took your address, and will probably call for a copy of the tract, and he will, at the same time, give you his ideas on the subject of petitions, &c. I shall be happy at any time to be favoured with a communication on any particular point," &c. &c.



Again he writes :

"Reform Club, Wednesday.

"Madam,—I leave town to-morrow morning for Manchester, but I cannot refrain from acknowledging the favour of your second letter. Let me suggest that you make use of the *penny postage* by writing to as many female friends as you can in different parts of the country, to urge them to take up the same zealous course of exertion in the righteous cause which you are proposing for yourself. When Mr. Thompson calls, he will give you the name of Miss Pease, daughter of Joseph Pease, Esq., of Darlington (afterwards M.P.), the eminent philanthropist and friend of the negro slave. Miss Pease is very anxious for a female organization through the country and a national petition to the Queen. Be assured that very small beginnings in the cause of truth and justice will, if persevered in, be sure to lead to mighty results. The God of righteousness will aid with his favour your feeble efforts. I called to-day on Lord Brougham for the purpose of invoking his powerful aid, which he is prepared to give us. I put into his hand your little tract, and called his attention to that passage in which he is named, to let him see what his countrywomen expected from him. He smiled, and begged me to leave the tract with him, which I did. I wrote the other day to Glo'ster for six copies of the tract, but the bookseller has not yet sent them."

In writing to Miss Gifford's brother, Captain Gifford, Mr. Cobden thus testifies his esteem of her :

"Leamington, Dec. 23rd, 1841.

"My dear Sir,—I like the idea of vindicating the religious character of our agitation, and I approve very much of your mode of handling the subject. Pray remember me kindly to your excellent sister, whose labours in the cause of national justice are an honour to her sex, and will entitle her to the gratitude of every patriotic mind. I hope she is not forgetting to take care of her own health."

To herself Mr. Cobden again writes, dated Jan. 27, 1842 :

"My dear Miss Gifford,—I feel convinced that to *your* bold (excuse the word) step in throwing yourself into the agitation, we are greatly indebted for the general and sudden 'coming out' of the women of Manchester. I learn from our friends of the operative class that the labour of the ladies in procuring signatures for the Memorial have had the most favourable effect upon the minds of the working class. They see in their disinterested exertions a proof that the cause in which the League is engaged—a cause which they have viewed with suspicion because it has been mixed up with political parties—is really one of pure benevolence. In nothing has Manchester done more to signalize itself than in having set the example of female intervention in favour of untaxed bread.

"As regards the prospects of our cause, I do not despair. The question of the Corn Laws must be discussed in the House. How can monopoly outlive the ordeal of a discussion, with the eyes of a nation, now, thanks to our agitation, instructed upon the question, fixed intently upon it? It has not an argument left: reason, truth, justice, alike condemn it. \* \* \* Yet the *vote* will go against us. It will be a triumph of brute numbers. The law will be maintained in all its

essential wickedness and severity. What then? Why *then* the manliness of my countrymen will be tested. I agree with your brother and yourself that some sterner and more decided course must be adopted, and I shall be prepared to take my share of any risk that may attend it. I think that some such expedient as you allude to must be resorted to. Passive resistance would bring the government of the squires upon its knees in a month, and I doubt if any other course will frighten them. I believe the country is ripening towards a crisis of this kind. I shall feel its pulse very cautiously, and act according to symptoms, being well convinced that a bold course is sometimes the most prudent one." \* \* \*

Mr. Cobden writes again :

"House of Commons, March 3, 1842.

"Dear Miss Gifford,—So you are again in trouble. Never, surely, did any one with your benevolent intentions before meet with so many obstacles from those who are apparently co-operating with you. \* \* \* You see we are likely to be again fixed in the gripe of the aristocracy. The people deserve starvation if they submit quietly to such a system. I find words of no avail in the House. If an archangel were to speak, or even if the handwriting of the Divinity were visible on the wall of this House, I don't think the landlords would give up their rents. It all depends upon the people out of doors," &c. &c.

Mr. George Thompson thus writes to Miss Gifford :

"My dear Madam,—I trust you will forgive my late acknowledgment of your kindness in sending me the draft of the Address to the Queen, &c. On the morning that I received it here, I lent it to Mr. Cobden, from whom I only got it just now. It is in excellent spirit, and worthy to be accepted by the women of our country universally. Permit me to read it again and in quietness, which I cannot do but at home." \* \*

Mr. Sidney Smith writes to her :

"I consider your Address exceedingly well adapted for the purpose it proposes to serve. I am afraid Manchester will not do for invalids, although I conceive it is the best locality for extending your usefulness. It is exceedingly desirable that some lady should set the example of setting about this matter in a business-like way. It is proposed to have a Bazaar in Manchester in order to fill the coffers of the League. This object might be materially assisted by your zeal."

From among the letters of the ladies who so zealously entered into the Anti-Corn-law movement, I select one from Miss Pease.

"Darlington, Sept. 13, 1841.

"Esteemed Friend,—It was truly delightful to me to hear, through my friend George Thompson, of thy interest in the Bread Tax question, and determination to devote thyself to efforts for its extinction. I have since had the great pleasure of receiving thy own acceptable letter. Most fully do I concur with thee in regarding the question as an eminently moral and religious one—one which, in whatever aspect we view it, is peculiarly calculated to call forth the sympathies and enlist the energies of our sex. Nor do I fear any ridicule or sarcasm that may



be cast upon me for avowing an interest in the cause. Would that more than this were in my power, but I fear it is not; though I do hope that thy experience and knowledge of the question will enable thee to give a direction to the efforts of our countrywomen which may result in much good. I confess I anticipate considerable reluctance on the part of many to enter into what the abettors of monopoly have endeavoured to stamp as a political question, yet this furnishes no ground for despair. Let those who are regardless of the outcry which will probably be raised at first, take the lead. Female co-operation, I doubt not, will soon become as general in this, as it ultimately was in the Anti-slavery cause. I was gratified to observe in the last Anti-Bread-tax Circular a notice of a Bazaar in aid of the Anti-Corn-law League. This will direct still further the attention of women to the movement. Around Manchester it has long been a subject of thought among all classes and both sexes. I am glad to learn that thou art in correspondence with Richard Cobden. I doubt not he will rejoice at thy proposition of spending the winter in Manchester. Thou wilt there be at the fountain-head for information, probably also at the spot where thy labours can be most advantageously employed. I should be glad to hear the plan which thou wouldst recommend to be adopted in order to enlist and combine the efforts of women. Surely every argument which was advanced in favour of *ministerial* agency, may also be employed in justification of *ours*. Our 'masters' (to use Lady Morgan's term) must deem us *inferior* in *heart* as well as in *head*, if they suppose we can look on with indifference or inaction in the present state of the labouring classes, knowing to how great an extent their sufferings are induced by the unjust and wicked laws of man, which directly contravene the designs of an all-wise and beneficent Creator.

"One favour I must beg before I close, viz., that thou wilt not hesitate to tell me, shouldst thou see any way in which I can be the means of forwarding thy benevolent object. Truly I should esteem it a privilege to perform the humblest part in aid of so great and good a cause. Believe me with sincere regard thy friend,

"ELIZABETH PEASE."

At a numerous meeting of ladies at Manchester, Miss Gifford seconded Mrs. Woolley's motion expressive of respect and gratitude to Mr. Cobden, in which she discriminatively remarked: "Mr. Cobden's first speech in Parliament equally surprised and pleased many good judges, who marked it as indicating all that is most desirable in a true, patriotic and distinguished statesman. Possessing clear and distinct ideas, Mr. Cobden has the power of rendering all he advocates singularly perspicuous and convincing; but, above all, the great charm which embellishes his speeches is the readiness with which it is perceived he is the sincere and faithful friend of truth; and without that inestimable quality, no eloquence, however imposing, can make a lasting impression. It would have afforded me much satisfaction to have heard a lecture for the ladies by Mr. Cobden; but as the opposing obstacle is solely consideration for him, I am reconciled to the disappointment."

Miss Gifford's arduous efforts in the Anti-Corn-law agitation proved at last too severe for a constitution never very strong, and she was obliged to remove from Manchester for change of air. On her leaving it, the following resolution was unanimously passed at the Memorial Committee meeting, on the motion of Mrs. Woolley, seconded by Mrs. Dracup, and forwarded to her in a very gratifying letter by Mrs. Martha Wood: "That this meeting receives with much regret the intelligence of Miss Gifford's indisposition and consequent removal from Manchester, feeling that they thus lose a most valuable coadjutor. They sincerely trust that her health will soon be re-established, and that she may long be spared to prosecute those philanthropic measures which she has by her exertions so much forwarded in Manchester."

Want of space forbids me to add extracts from other letters from the band of faithful women associated to promote the abolition of the odious tax on human food, or from her other correspondents, amongst whom were her deeply-valued friends, Dr. and Mrs. Lant Carpenter.

In joining the name of Juliana Gifford to those philanthropists who have done honour to our religious denomination, I have peculiar pleasure, inasmuch as it is a proof, with many others, that Unitarians are not obnoxious to the charge sometimes made, that they do not take their full and rightful share in the philanthropic movements of the day. Her warm and enlightened benevolence administers also a rebuke to those who discourage the attempt to proselytize to our faith, under the plea that it may interfere with or diminish our interest in movements more especially designated philanthropic. An ardent attachment to Scripture truth, and zealous desire to promote its diffusion, most truly harmonize with an enlarged Christian philanthropy, inasmuch as the highest instrumentality for promoting human happiness is the spreading in its purity of that faith for which Christ died; and the spirit which dictates that righteous effort will warm the heart for other benevolent objects.

For several years before her decease, Miss Gifford had been contemplating a departure from Jersey, for the sake of joining with fellow-christians of her own communion in the solemn rites of worship, and had taken steps for settling at Southampton. But the Great Disposer of all ordained otherwise.

For a few days only she lingered, after her last sudden seizure—the earthly body weighing down the soul—and then was summoned to that brighter sphere,

"Where no alternate night is known,  
Nor sun's faint sickly ray;  
But glory from the Eternal throne  
Spreads everlasting day."

EDMUND KELL.



## SOME NOTICES OF THE LATE CHRISTOPHER RAWDON.

MR. CHRISTOPHER RAWDON, lately deceased at Liverpool, is perhaps the only layman in modern times who has connected his name with the origination of a permanent fund and institution for the promotion of a Free Theology, for the support of a learned Ministry in districts where advanced views of Christian Truth could not, without external aid, find adequate representation. He found other laymen, indeed, of a kindred spirit, without whose cordial sympathy and generous help he could not have completed his design; but all his fellow-workers would acknowledge that their co-operation was due to him as their Founder. He was besides a man of earnest simplicity, of unpretending goodness, honestly consistent, without guile and without profession, in the openness and the constancy of his testimony to whatever cause, religious, social or political, seemed to him true and right, however unfashionable, however unpopular it might be. These circumstances, though no man could more modestly retire from public notice, entitle him to honourable record in a Journal devoted to civil and religious Liberty, and the promotion of free Learning in the service of an unartificial Christianity. Men who, out of their deep faith in God and Truth, though unlearned themselves, reverence and serve learning and freedom, have a place in the temple of Religion above that of mere scholars. And it may be said, not in boasting but in sorrow, that only in the circle to which this Journal is addressed, could a man of such religious truthfulness and trustfulness, so reverential towards whatever was inward and real, so impatient of whatever was only outward and official, find the atmosphere in which he could freely breathe.

Christopher Rawdon was born at Halifax on the 13th April, 1780. His father, Christopher Rawdon, was the sixth of the same name, in direct succession, of a family that had lived for many generations at Bilbrough, near York. He had settled at Halifax as a merchant and manufacturer of woollens, and, being gifted with remarkable energy and force of character, he formed large schemes, and in the course of a few years established himself at Underbank, in the romantic, and that time secluded, valley of Todmorden, where he erected mills on an extensive scale. Christopher, his son, was sent at the age of seven to a school at Orvin, a retired village near Bienne in Switzerland, kept by the Pasteur, a friend and schoolfellow of his father who also had been educated in Switzerland. There he remained for three years, and acquired a facility in speaking French which he retained through life. On his return from Switzerland, he was placed for about three years more under the care of Mr. Catlow, who conducted a school of great repute at Mansfield.

Business at that period took his father from time to time to

Portugal, and on one occasion, while waiting wind-bound at Falmouth, he met there a Portuguese gentleman, Sen<sup>r</sup>. João Correio de Paiva, who had just arrived from Lisbon. During the time passed together at the inn, Mr. Rawdon and Sen<sup>r</sup>. de Paiva happened to converse on the advantages of giving children in very early life a knowledge of foreign languages, and Mr. Rawdon mentioned the common custom in Switzerland for parents in the French and German cantons to exchange children for a time with this view. The idea so pleased Sen<sup>r</sup>. de Paiva that he immediately proposed to Mr. Rawdon to send his son Christopher to Lisbon, and to take in exchange the charge of a young de Paiva, his nephew. After some hesitation, Mr. Rawdon consented to so sudden a proposal, and before Sen<sup>r</sup>. de Paiva left he wrote the following order, which in a few weeks afterwards that gentleman presented in person :

“Dear Wife,—Deliver to the bearer thy first-born.

“CHRISTOPHER RAWDON.”

Whatever may have been the feelings of the mother on this, the first intimation to her of the arrangement made at Falmouth, she knew too well the decision of her husband's character to hesitate a moment in yielding obedience. A servant was forthwith despatched to Otley, where young Christopher was spending the holidays at a country house of his grandfather, and on his arrival he was handed over to Sen<sup>r</sup>. de Paiva, who carried him to Lisbon, and kept him as one of his own children for upwards of a year. In this year he laid the foundation of an accuracy and facility in writing and speaking Portuguese, afterwards perfected during his residence in that country, which have rarely been attained by Englishmen. On his return from Portugal he was again placed at Mansfield, and quickly took rank as the head boy in the school both in attainments and in moral position. In after life he always remembered with peculiar pleasure that he had never seen a younger boy oppressed without risking himself in his defence ; and that everything honourable and gentlemanly in spirit and in conduct had been warmly fostered in him by all his intercourse with his respected master, Mr. Catlow.

Before the age of seventeen he became resident at Underbank, assisting his father and uncle in their extensive business. Here he and his brother James went through all the training and discipline of the establishment, contesting in friendly rivalry with the best workmen in the mills. He used to describe this period of his life as one of really hard labour, the hours of attendance exacted from the two young masters being the same as those required from the paid hands ; and when not engaged in superintending others, they took part in the actual work of the mill. Christopher was considered a kind but strict master. One day, finding a number of men idle, he looked at them, and counting



deliberately, one, two, three, four, went out of the room. This became a saying among the hands, and had a more lasting effect than any sharp reproof could have produced. It was at this period, in moments snatched from the hours allowed for meals and after the business of the day, that the brothers cultivated the musical talents which distinguished the family, the exercise of which afforded a refined enjoyment and delight to the latest stage of life, and made their hospitable houses the habitual resort of amateurs at a time when the taste for music was little developed in Liverpool, and a scientific knowledge or appreciation of it was rare indeed. The elder branches of the family, too, had a fondness for literature, and those who then visited them in their secluded home spoke of it as one of the charms of Underbank that an abundant supply of new publications was always found in that remote district.

At the age of twenty-seven, Mr. Rawdon went to Portugal, to prosecute the business of purchasing wool in the interior of the country. At Estremoz, a village near the Spanish frontier, he opened an establishment for the washing of wool, and was the first to adopt this practice, in place of sending it to England, as had previously been done, full of all impurities. He lived in Portugal, with intervals of short visits to England, for thirteen years, making Estremoz his head quarters, entering into the familiar life of the people, and enjoying extensive influence and popularity. So much was he esteemed, and his heartiness of character felt and reciprocated, that the banditti and contrabandistas, who then infested the roads between Lisbon and the frontier, allowed his mules, which were often known to carry large sums of money, to pass unharmed. The French invasion of the Peninsula made the scene of his labours exciting, and during Junot's occupation of Portugal he was obliged for a time to retire from the country. On one of his voyages from Lisbon, the packet in which he was a passenger was attacked by a heavily armed French privateer, which after a smart action was beaten off, and upon being captured the next day in a disabled condition by an English frigate, it was found to have sustained a loss of thirty-eight men. The captain of the packet was suffering at the time from severe illness, and could only encourage and exhort the passengers to do their utmost. Mr. Rawdon took charge of one of the guns, and received great honour for the spirit and ability he displayed. On another voyage, the vessel was obliged by stress of weather to make for Gibraltar. During the night, safely anchored in the harbour as they thought, so severe a gale arose that they were in momentary danger of being dashed to pieces against the other vessels. The thought occurred to Mr. Rawdon to sling the wool-bags outside the ship,—which was immediately done. The vessel was afterwards condemned, and, taking passage in another, he arrived at Falmouth, having been

seventy-three days from Lisbon, to the great joy of his family, who had given him up for lost.

On the 23rd of October, 1821, he married Charlotte, the daughter of Rawdon Briggs, banker at Halifax. After his marriage he spent about a year at his old quarters of Estremoz. He then finally quitted Portugal, and, after a short residence at Underbank, took up his abode at Elm House, near Liverpool, which had been built by his father, who had lived there for several years before his death in February, 1822. Mr. James Rawdon soon after removed also to Liverpool, the mills at Underbank being let, and from that time the two brothers devoted their attention to general business as merchants. They both took, always acting together with one heart, the liveliest interest in every question affecting the improvement of the people, and the growth of civic, political and religious freedom,—and though never liberal in words or professions, wherever substantial help and sympathy were required, they were ever ready to shew themselves in the leading minority, however obnoxious it might be, and to take their place among the warmest and largest supporters of every good cause. In the struggle for the repeal of the Corn Laws he took an active part, and in conjunction with his brother contributed largely to the League funds.

Mr. Rawdon was a Magistrate for the county of Lancaster and for the borough of Liverpool; and upon the passing of the Municipal Reform Bill, he served in the Liverpool Town Council for three years.

In the latter years of his life he was a severe sufferer from a chronic rheumatism, which prevented him from taking the exercise absolutely needful to bodily activity; and for some time he could not leave the house except in his carriage. Vital energy seemed to ebb gradually away, and, with apparently a dropsical habit, though it is believed without any actual malady, he sank on the 22nd October, 1858, in the 79th year of his age.

Mr. Rawdon was emphatically a Christian gentleman: not simply in the courtesy and consideration which he always shewed towards others, but along with this, in what alone gives moral value to such courtesy, in the balancing and adorning qualities of a high-bred sincerity and a genuine self-respect. The charm of refined manners is in the feeling of personal dignity which it diffuses all around; a personal dignity which makes no claim for itself except through that which it accords. It was a favourite saying with him, "No man can be a gentleman unless he is actuated by the Christian maxim, 'Do unto others as ye would that they should do unto you,'"—and this sentiment it was his instinct, as well as his principle, to carry out in all his intercourses, and most carefully so with his dependents. Nothing distressed him so much in any one who came near him as the signs of disregard for this feeling. She who mourns him delights



to remember the first instance in which she received from him, in this direction, an influence which was ever the uniform action of his character. Leaving the inn on the evening of their wedding day, she was drawing up the window in the chill air, when he observed, "See, they are standing to give us the congé; we will not disappoint them." How genuine a man's nature must be, when an incident slight as this is felt so to strike the key-note of character, that it leaves an indelible remembrance, and colours the impressions of a life!

Mr. Rawdon was for nothing more remarkable than for the importance he attached to individual conviction, and the honest expression of it. Men of conventional faith and profession he held in very low esteem; and men who attempted by any undue influence to domineer over the opinions of others, he held as the most dangerous foes of mankind. If he heartily hated anything besides vice and baseness, it was religious arrogance, the smallest assumption of personal or social superiority upon this ground. He would have been a Dissenter from this feeling alone, and would have died rather than abandon it. It was intolerable to his spiritual truthfulness that any one should be regarded as injured in sight of God or man on account of his honest faith. He had, indeed, perhaps one other hatred, a hatred of religious cowardice, of insincerity and skulking, of the unmanly feebleness which, for whatever motive, under whatever influence, deserts its own standard, and hides or mingles in the crowd. There was no society he more delighted in, or to which his hospitable house was ever more open, than that of young men of earnest character, willing to identify themselves with what they regarded as Truth and Right, and to take the labouring oar in an unpopular cause; and there was nothing that more saddened him than any sign of defalcation from this manly simplicity. No man could be more sparing of his words upon such subjects; it is doubtful whether in public he ever spoke three sentences together on any matter of faith or principle; yet somehow every one felt the vigour of his testimony, the deep word that was in him,—nor, wherever he was, could it be for a moment in doubt what cause commanded his judgment and his heart: his severe, though almost unspoken, sincerity was a power in itself.

The main reason for his attachment to unqualified freedom in the formation and expression of individual opinion, was because he saw in it the nurse of all strength and manliness among a people. The national character of Englishmen he felt had its roots in their civil and religious liberty,—and that liberty without individual responsibility and action is a mockery of words. He was therefore jealous of State influence or interference in any matter which could safely be committed to personal or local effort. He steadfastly opposed, on this ground, the scheme of Government aid to National Education, through grants and inspection, because

he feared that it might bring with it some forfeiture of individual testimony and exertion, which he regarded as the very sinews of our strength as a people: but when it was felt by his fellow-worshippers that the Schools attached to the religious Societies to which he belonged must fall below the standard of the times, if cut off from the stimulus of apparatus and improved methods, which a national and uniform system alone can apply, he yielded, though unconvinced, with his usual respect for others, and absence of mere self-assertion.

The last few years of his life were literally devoted to the establishment of the Fund which ought hereafter to bear his name, "The Ministers' Stipend Augmentation Fund." It was his thought by day and by night; and only those who lived constantly with him can know how near his heart it was. Deep-seated as was his detestation of priestly influence, both from instinctive, natural recoil, and from large observation at home and abroad, he held in strong respect and reverence the legitimate functions of a minister of religion. The legal decision in the Hewley case, in which orthodox Dissenters successfully attempted to exclude their fellow Dissenters from the benefits of an open Trust, he regarded as a direct branch from the bitter root of religious intolerance, as embodied in Creeds and in Establishments; and it became one of the cravings of his heart, a thing absolutely necessary to his peace, that he should do something to repair the injustice committed, and stop the mischief that might ensue. In 1853, he made known his proposal by issuing a prospectus, from which we extract the following sentences, which were preceded by a statement of the miserable pittance, given under the name of salary, to so many of the Ministers of English Presbyterian and Unitarian congregations in the North of England:

"The results which must follow this state of things are as evident as they are deplorable: not only a life of depressing struggle to a class of men whose office requires some exemption from mere worldly cares, but a resort, in order to fill the vacancies in the ministry, to an inferior order of men, whose early habits and education mercifully exclude them from tastes and aspirations forbidden to their lot, and a consequent discouragement and decline of the cause of liberal Christianity, of which they are the visible and responsible representatives.

"The protection of that cause is a trust devolved on the present generation at great sacrifice on the part of its predecessors. No one, looking to the state of religious parties, can say that that trust has expired; and, if it is not to be unworthily surrendered, some remedy must be found for the evil which threatens to be fatal to its continued exercise. It might certainly be thrown on the particular congregations to find the remedy, by raising the stipends of their several Ministers; but without the stimulus of other measures, this practically will not be done. And as the wealth and power of liberal dissent accumulate in the large towns, and leave the country stations, though absolutely of

real importance, relatively very poor, a natural necessity arises for distributing the resources of the strong to help the deficiencies of the weak.

"This was partially but very judiciously done by the Hewley Fund, the loss of which has been most severely felt by its former beneficiaries, and has been compensated by additional effort on the part of the congregations only, it is believed, in very few cases. The fund has been taken away from the religious body to whose service it seemed more especially designed, and the whole burden of the loss has passively been allowed to fall on the 'poor and godly Ministers' whom the Founder's example recommended to a more considerate care.

"The Hewley Fund was the bequest of an individual. It is proposed to replace it on a scale suitable to the united efforts of an entire religious body; and, in the first place, to raise in the country north of the Trent (the district to which the Hewley Fund was almost entirely limited), the sum of £50,000, to be vested in Trustees, under conditions securing the revenue mainly for the augmentation of inadequate ministerial stipends.

"The plan has been practically set on foot by a few individuals and families, who have each contributed £1000 towards an effectual foundation for the proposed Trust Fund, which it is intended, if possible, to complete through private applications to the number of twenty such contributions, as a preliminary to a more general appeal to the Unitarian body embraced in the said district."

After a few sentences guarding the conditions of the Trust, the prospectus proceeds thus:

"There can be little doubt that a munificent example set by the North of England would be immediately emulated by other parts of the country, in proportion to their ability; and it might then be advantageously considered what relations of concert and mutual aid should be established between the funds of different districts, and whether the principle should be adhered to, of a local or district administration, in the hands of Trustees known to one another, and to the group of churches within their range."

We have lately been engaged in looking over the mass of correspondence, extending over more than three years and filling a large volume, by which Mr. Rawdon prosecuted this object, and no one who has not gone through these details can have a just conception of the tact, the patience, the painstaking assiduity, the desire to give every one their full honour, the mingled courtesy and dignity which he brought to this task, which we firmly believe could not have succeeded in any hands less delicate or less devoted. Nor were his efforts confined to writing: though during all this time he was afflicted with bodily infirmity, he made many painful journeys, wherever he thought that personal explanation might possibly remove an unfounded objection, or secure a friend. The whole correspondence abounds in characteristic traits. One letter of application to a gentleman of great wealth, fruitlessly indeed, will shew the spirit of the man:



“Liverpool, April 15, 1853.

“My dear Sir,—I know not in what manner to apologize for the liberty I take in addressing you on a subject which for many years has, I may say, *preyed upon the mind* of myself and my brother James, with mutually declared intention that, if ever adverse fortune should allow us a respite from the almost periodical panics which have successively deprived us of the fruits of many years’ labour, we would make an effort to repair the gross injustice and persecution committed on the Unitarian body by the deprivation of the small share of which their ‘poor and godly Ministers’ had been the recipients from the Hewley Fund, for I believe above a century.

“An opportunity lately presented itself, when on a visit to Yorkshire, to suggest the feasibility of renewing a Fund, similar in its main features to the Hewley one, and based upon a foundation of twenty sums or names for £1000 each, say £20,000, of which twenty I would consider myself one. This topic having been taken up by several of our body, led to the convocation of a few friends at my house who were favourably inclined, and to our united request to the two ministers present, Messrs. Martineau and Thom, that they would kindly arrange some embodiment of the result of our deliberations, in order to be submitted privately to the consideration of those, and of those only, whose means and zeal might with some degree of hope cause them to be looked to as leaders in a great and simultaneous effort to retrieve our lost, and further seriously threatened, ground. The immediate enrolment was that of myself and my brother James, one from the Misses Yates, and shortly after by one anonymous through Mr. Richard V. Yates,—then shortly after, Mr. J. P. Heywood, and Mr. George Holt of this place. I then ventured to press the subject on the attention of my old and true friend in the cause, Mr. Richard Kershaw Lumb, late of Halifax, but now living at Cheltenham, to which he immediately responded with a thousand pounds; the family of Mather of this place, £1000 (afterwards raised to £1300); Mr. C. H. Dawson, of Royd’s Hall, near Bradford, and his two sisters, each a thousand pounds; so that we have eleven names towards the twenty required for the foundation of £20,000 to the proposed Trust. As you will perceive by reference to the inclosed suggestions or scheme, already referred to, I have hopes of several parties here yet; and Mr. J. P. Heywood, who at present is in London for the season, and who expresses himself very earnestly in the cause, promises to urge with all his influence his relations and connections to forward the completion of the twenty names.

“An event has recently occurred, of which you may probably be aware, by which a large beneficial interest will accrue to our body arising out of a bequest under Trustees by a Mr. Hibbert, which took date on the 15th February, of which I inclose the Deed, whereby you will perceive it will have a most important bearing on the projected measure of the removal of Manchester New College to London, to be connected with University College and the London University, and thus lend most potent aid to the Unitarian cause when carried into effect. I venture the opinion that you will consider this bequest as affecting in no small degree the scheme which I and my brother have so much at heart, and as a not unbefitting sequel to so noble an example. May I not ask, does not this shew the present to be a favourable moment for

joining in one grand effort in the endeavour to stem the rapidly swelling tide of sacerdotal assumption of dominion over the whole civilized world?

"I have thus apprized you of the present movement which I and my brother have thought it our duty, in our day and generation, to originate in a cause which I believe you feel an interest in, and on behalf of not only this but future generations,—indeed the all-important cause of justice, benevolence, uncompromising patriotism and truthfulness, and, in a word, practical Christianity. To this undertaking I beg your leisurely attention and consideration, in the hope that you may concur, as one with us, in the scheme of which I pray I may be permitted to witness the completion ere I go hence.

"I am, my dear Sir, yours very truly,

"CHRISTOPHER RAWDON."

The good man's prayer was granted: some years before his death, what he playfully called his "twenty foundation-stones" were securely laid; and in 1856 was executed the Deed of Constitution of the Ministers' Stipend Augmentation Fund, itself we hope to augment at least to the measure of the original design. Before this happy issue was obtained he was bereaved of his brother, who died in 1855, and it was only by the liberality of himself and of his brother's widow, each of whom doubled the original contribution of £1000, that he saw his beloved project in legalized operation "ere he went hence."

In the Deed of Constitution the following particulars are noteworthy.

1. The Fund is founded on the basis "of the great Protestant principle, *that the right of private judgment is paramount to the profession of any particular theological tenets.*"

2. The object of the Fund is declared to be, "to encourage the faithful Ministers of congregations in England stately assembling for the public worship of God, *the Members, Communicants or Ministers whereof shall not be required to subscribe or assent to any Articles of religious belief, or to submit to any test of religious doctrine, unless it be the simple acknowledgment of the Scriptures of the Old and New Testaments as containing a record of Divine Revelation.*"

3. It is declared that no Grant shall run beyond a single year; that every application shall be considered as a new one, to be determined by the circumstances then in existence; and that under no circumstances shall any Congregation or Minister obtain an endowment from the Fund.

4. In all cases of application, a preference is to be given to those who have had the full and regular training of a learned education for the office of the ministry.

5. Any Trustee, or Committee-man, who shall publicly join any Church, Denomination or Sect, requiring of its Ministers, Communicants or Members, subscription to any test of religious

doctrine, other than the acceptance of the Scriptures as containing a record of divine revelation, shall by that act have vacated his office.

Mr. Rawdon belonged to a class of men whose characters were formed under trials of fire and contumely, of which the younger men of this generation know comparatively nothing. They laboured, and we have entered into their labours. They are fast passing from us; but the savour of their spirit is the richest inheritance we have. We must shew ourselves worthy to take up their mantle by holding in living love and honour those of them who are still with us, to give us the guidance of their wisdom, the support of their tried fidelity,—and by guarding with tender reverence the memory and example of those who, with us as of yesterday, now speak but from the grave.

It is intended to erect a Monument to the memory of Mr. Rawdon in Renshaw-Street Chapel. This is right: but his chosen Monument would be the completion by all who honour him, in North and South, of the whole of the generous Plan which for so many years he carried in his heart.

#### RECOLLECTIONS OF MR. TAGART'S VISIT TO TRANSYLVANIA.

[We have received from the family of the late Rev. Edward Tagart the deeply interesting narrative which follows, from the pen of Mr. Paget, his former fellow-student at York, and recently his hospitable host at Klausenburg. In strict propriety it ought, perhaps, to form the closing portion of the Memoir of Mr. Tagart's public life which it is our purpose to give in an early No. of the *Christian Reformer*; but it would clearly not be right to allow a document which all our Unitarian friends will be so desirous to read, to remain for weeks unprinted. We therefore give it immediate insertion, although by doing so we are necessitated to postpone an article specially prepared for this No. of the Magazine.—ED. of C. R.]

MR. TAGART and his daughter arrived in Klausenburg on the 16th of September, tired with their long and in some respects painful journey. A good will and a determination to bear with inconveniences for the sake of the object in view, enabled them to put up with much that might have discouraged and alarmed less resolute travellers. For although at the present time there is no real danger to be met in passing from one end of Hungary to the other, there are many disagreeables to be endured, which, added to a want of knowledge of the language and habits of the country, become at times almost unbearable to the stranger.

One of my first questions to Mr. Tagart was, as to how long I could reckon on the pleasure of keeping him among us; and



on hearing that he could not exceed one week, I determined to lose no time in making him acquainted with the persons it was most necessary he should know. Accordingly, on the next day we made arrangements for calling on the Professors (for it is here the custom for the stranger to make the first visit) and seeing the College. After ascertaining at what hour we should find them at home, we called on the Bishop, Mr. Moses Székély, who has been in England, and still speaks English; on Mr. Kriza, a Professor and the minister of the church in Klausenburg; and on Mr. Kovácsi, the Rector of the College. At Mr. Kovácsi's we found the other Professors assembled, and Mr. Tagart was introduced to all of them. As several of them spoke English and all German, there was little difficulty in carrying on conversation. They all expressed the greatest pleasure in seeing Mr. Tagart among them, and on receiving so agreeable an assurance that their existence was not forgotten nor their interests uncared for by their more fortunate brethren in England. We next visited the College, which is directly opposite the residence of the Rector, who as well as the other Professors occupy houses belonging to the foundation in one of the principal streets of the town, and in the immediate neighbourhood of the College. The College itself is a large building three stories high, not without some pretension to architectural merit, in which are contained the lecture-rooms and the dormitories of the students.

Mr. Tagart was first taken into the Library, which has been recently arranged and considerably increased by a legacy of modern works from the late Mr. Gedö. It now contains about 10,000 vols. The older part is rich in controversial theology. The newer contains some works in German, French and English, and almost all the modern literature of Hungary. The students are allowed the use of the library on the payment of a small fee of two florins (four shillings) yearly, which goes to the purchase of new books. The lecture-rooms are very plain, but light and airy enough. The dormitories, however, are small, and are sadly over-crowded, containing as many beds as they can possibly hold. Each dormitory is under the care of an elder student, who is answerable for the younger ones, and who in fact acts as their tutor. For this he receives a small payment, at least from such as are able to give it, and it is often from this source alone that many of the divinity students are enabled to maintain themselves and complete their studies. On passing his examination, the divinity student is obliged to spend some years as cantor and schoolmaster, after which he is chosen as minister as vacancies occur. The elder students, *togati*, wear the Hungarian national uniform in black, a short braided frock-coat; and of course all, clerical as well as lay, are mustached. Mr. Tagart was a little surprised to see the bishop and clergyman both with mustaches and braided coats; but for the last twenty years these emblems

of nationality have been common to all, except the Roman Catholic priest.

The number of scholars and students amounts to 240. The whole course may be said to last thirteen years for the divinity, and eleven for the lay students. Three years are occupied with the elementary classes, four years with the lower, and four years with the upper gymnasial courses, and two years with theology.

The College possesses a Museum of Natural Philosophy of considerable value; but as the room intended for its reception was not yet ready, it was scarcely in a state to be exhibited. Indeed, the whole building is much in need of repair; for since the revolution, here as everywhere else in the country, little has been done to keep things in due order, for want of the necessary funds.

Some of the Professors dined with us the same day, and gave Mr. Tagart a full account of the constitution of the Unitarian Church and its government by the synodal, upper and lower consistory. The synodal and upper consistory are each composed of more than a hundred persons, including all the clergy and the principal laymen of each parish. The synodal consistory assembles only once in three years; the upper consistory, once a year, or oftener if required. The functions of these bodies are fully described in the paper drawn up by the Bishop for Mr. Tagart the next day.\* The ordinary business is transacted by the lesser consistory, which meets every Sunday after morning service in Klausenburg. Mr. Tagart inquired into the state of the funds, which he found to be such as I had stated in my letters to him, except that they had been somewhat increased by further contributions. The whole capital may now be said to amount to £20,000. The whole amount collected in Transylvania, among a very poor population of something less than 50,000 souls, amounts to £13,400. Some of the poor Szeklers have mortgaged their small farms to the amount of an eighth and tenth of its whole value, to contribute to the support of their schools. Mr. Tagart expressed very warmly his admiration at this devotion to the cause of their faith on the part of the Transylvanians; and indeed it is impossible not to respect it when one has seen the evident poverty of the people, and can thus form some idea of the sacrifice they must have made for the good cause.

The requisite number of Professors Mr. Tagart found had been already installed, though some of them were still on very small salaries, and others occupying their chairs only provisionally. Everything has been done that was possible to remove from Government every pretext for further interference in their affairs. The great question, however, of the language *in which* the classes

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\* This document is entitled "Systema Regiminis Ecclesiastici Unitarianorum in Transylvania." We may perhaps hereafter give a translation of it.—ED. of C.R.

shall be taught, is yet in abeyance; the Government still demanding that German shall be used,—the Professors continuing to lecture in Hungarian, on the plea that neither they nor their pupils understand any other language.

One of the questions which was most earnestly pressed on Mr. Tagart's attention, and which he himself before leaving declared that he considered of the highest importance, was that of having at least one Transylvanian student always on the foundation of the Manchester College in London. After completing their education in College here, it is the custom to send one or two of those who have the most distinguished themselves to a foreign University—commonly Göttingen or Berlin—for a year or two. These young men are bound in return to take the place of Professors in the College of Klausenburg or in the schools of Thorda or Keresztur, if required. After one year in Germany, it has been thought that a course of two years' divinity in the Unitarian College in London would be of the greatest importance, not only in making them acquainted with the present state of Unitarian theology, but in keeping up an interest and connection between the two bodies more effectually than could be attained by any other means. The expense, however, of living in England is very considerable, and would scarcely be within the means of a Transylvanian student, if some assistance in board and lodging could not be afforded. In a letter I received from Mr. Tagart from Dresden, on his return, he writes: "I quite agree with you in the opinion that the most efficient and promising way of helping our friends at Klausenburg, and giving an impetus to the cause of rational Christianity in Hungary, will be that of assisting in the complete education of the students now at Berlin, and of one or two others who may follow them. I shall endeavour to impress this on the minds of some of our influential people in England, and am quite sanguine of success." The students to whom Mr. Tagart refers as now at Berlin are Mr. Joseph Ferentz, who is to take the place of second minister in Klausenburg and Professor of Mathematics, and Mr. Marossi, who is devoting his attention to the Eastern languages. The first of these, and if possible both, we hope to send to England in the autumn of 1859.

On the next two days Mr. Tagart visited the school and church of the Calvinists, in company with Professor Nagy, the most distinguished pulpit orator of Transylvania, and such other sights as Klausenburg offers to the traveller. During this time, too, he wrote down, if I am not mistaken, the result of his observations here, and at least the heads of the information he had acquired.

On Sunday he attended the morning service at the Unitarian church. The church itself, which is only separated from the college by a narrow street, is a large handsome building in the



florid French style of the latter end of the last century. It is built in the form of a cross, running north and south, with a tower at the north end. The roof is vaulted and ornamented with stucco reliefs. It bears over the entrance the inscription, "In honorem solius Dei."

Divine service is held twice on Sundays and the greater holidays, as Christmas, Easter, &c., and early in the morning on every week-day. The women occupy the great centre aisle, the men being placed at both sides. The members of the consistory occupy one arm of the cross and the professors the other, the students being accommodated in what answers to the chancel in English churches. There are no pews, but plain open seats. The service is nearly the same as in the Unitarian chapels in England. The sacrament is taken only at Christmas, Easter, Pentecost, and after the harvest. After service, Mr. Tagart was requested to attend a meeting of the lesser consistory. Some twenty members were present, to whom Mr. Tagart was formally introduced, and then requested to take his place as a member of the consistory, for which his diploma was accordingly made out.\* After reading the minutes of the last meeting and the transaction of such business as was brought before them, the Secretary, Professor Miko, rose to propose, in Hungarian, a vote of thanks to Mr. Tagart for his visit to them, and to express the gratitude of the consistory to their brethren in England for the interest they had felt in them and the assistance they had been willing to afford them. This was interpreted to Mr. Tagart, who then answered, in English, in the following words, of which,

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\* We are enabled to give a free translation of the diploma granted to Mr. Tagart on this interesting occasion. It is attested by the seal of the Consistory and by the autograph signatures of the two principal officers.—ED. C. R.

"We, the Representative Consistory of the Unitarian churches through the great Principality of Transylvania, do put on record, that that most reverend and distinguished man, Mr. Edward Tagart, Minister of the Gospel to the Unitarian churches established in London, England, when on the occasion of his undertaking a journey to Transylvania he had there reached the city of Klausenburg, did not disdain to visit us as his brethren; we, cherishing with gratitude the recollection of this circumstance, have elected the aforesaid much venerated Mr. Edward Tagart, our much beloved brother, as a mark of our love and friendship, from the close of the present year of the Consistory, marked with the consistorial number, 294, an Honorary Member of the Consistory, and we do elect him by virtue of this document, attested by the public seal of the Consistory in the centre, and by our subscription. And it is our prayer, that when he departs from us and returns to the shores of his native country, the ship may restore him in safety to the British borders. Given from the Session of the Representative Consistory of the Unitarians at Klausenburg, on the nineteenth day of the month of September, in the year of our Lord, 1558.

"MOSES SZEKELY,

General Notary, President of the Supreme and Representative Consistory; also Professor of Geography, History and Philosophy.

"LAURENTIUS MIKÓ,  
Professor of Ecclesiastical Law and Secretary of the Supreme and Representative Consistory."

at their request, he gave them a copy in his own handwriting, now religiously preserved in the archives of the College:

"Gentlemen,—I thank you for the honour you have done me in electing me a member of your consistorium; and it gives me now the greatest pleasure to be able to offer you in person and in Klausenburg the assurance of the heartfelt sympathy of the friends of Unitarian Christianity in England. The noble efforts, the generous sacrifices which you have made to meet the demands of the Austrian Government and to maintain your position and independence, have excited our high admiration and respect. Stimulated by the representations of our friend Mr. Paget, now happily resident among you, we have collected a fund, of which we beg your acceptance, as a proof of our deep sympathy, and as an addition to your resources for maintaining your independence. We hope your social strength and influence may increase, and with it your power of diffusing the sacred principles which you hold in common with a large body of fellow-believers in England and America. For myself, I have long felt a very deep interest in the existence of the Unitarian churches in Transylvania, whose history stretches back to the earliest period of the Reformation; and I rejoice that I have at length been permitted to visit your college, your schools, your church, and have come at the moment when you have given such a pledge of your devotedness to that simple faith which makes the love of God and man its high results, and the glory of God to consist in the advancement of human welfare, of liberty and intelligence, of prosperity and happiness! 'Where the spirit of the Lord is, there is liberty,' says the apostle of the Gentiles. May God speed you in your great work, and his blessing rest upon you now and for ever!"

On Monday I proposed a short excursion into the neighbourhood of Klausenburg, during which Mr. Tagart might inspect the Unitarian school of Thorda, and at the same time visit two of the most remarkable natural phenomena at Transylvania—the great mountain cleft of Thorda and the salt mines of Maros Ujvár. The Professors of Thorda had received notice of our coming, and were prepared to receive us, with the Mayor of the town at their head. The school is managed by five teachers, and contains 156 scholars, of whom at least one-third belong to other confessions, who frequent the Unitarian school because of its acknowledged superiority. In honour of the occasion, the whole school was drawn out in rank on the play-ground and gave hearty cheers for their English visitor. The building itself is in a very bad state, built of wood, only one story high, and threatening to tumble down with every storm. The dormitories are particularly low and crowded, and Mr. Tagart pointed out to them how unhealthy they must be. There are symptoms of improvement, however. Three new class-rooms of a much better character

have just been completed, and the rest will follow as soon as means shall be forthcoming. There is also a girls' school in Thorda, connected with the Unitarian body, which is frequented also by children of every other persuasion. On Wednesday evening we completed our short tour and returned to Klausenburg, and on Thursday Mr. Tagart and his daughter, to the great regret of all who had known them, started on their journey homewards.—It is impossible to describe the pleasure Mr. Tagart's presence caused among the Unitarians here. It seemed the opening of a new era in their history. They were no longer the lost sheep, no longer a forgotten outpost on the confines of barbarism; they were again united to the great flock,—again acknowledged members of a church whose name was known and respected through England and America. It is still less possible to describe the feeling of deep despondency with which the news of his death has been received. They seem again to be doomed to neglect and forgetfulness, since he on whom they had placed their hopes has been removed from them. May they find other champions who will advocate their cause! They deserve assistance, and they are not ungrateful; but they will ever hold most dear the memory of him who first came among them, and who has perhaps sacrificed his life on their behalf.

JOHN PAGET.

*Klausenburg, Nov. 8, 1858.*

POSTSCRIPT BY THE EDITOR OF THE CHRISTIAN REFORMER.

The Unitarians of Great Britain and Ireland, and we may add those of America, have now a clear duty before them. *They will not fail in its performance.* To give effect to the conviction, and, as the sad result proves, the dying wish of Mr. Tagart, it is necessary at once to raise a fund for the education of at least one Hungarian student in our College here. The Committee of the Manchester College have already, by resolution, expressed their willingness to assist in the necessary work, by admitting an Hungarian student free to the benefits of their institution. This is as much as, under all the circumstances, they can be asked to do; their institution being designed for the instruction and preparation for pulpit duties, not of foreigners, but of natives. The British and Foreign Unitarian Association may without a doubt be looked to, to do its part. But burthened as that Society is by claims already exceeding its means of affording help, the necessities of the case can only be met by a special fund. We trust that means will, without delay, be taken to raise it, by individual subscriptions and by congregational collections. We would respectfully suggest to Unitarian ministers that it may be well for them to read Mr. Paget's instructive and affecting narrative from the pulpit, and to



recommend the cause of our poor but noble-minded Hungarian brethren to the notice and sympathy of their flocks. To forward the cause, we will add, that subscriptions may be transmitted to, and will from time to time be publicly acknowledged by, the Editor; or, if more convenient, they may be transmitted to the Treasurer of the Unitarian Association, *A. Sydney Aspland, Esq., Garden Court, Temple, London.* In addition to other motives for action in the way suggested, honour will thus be done to the memory of the good man whose last days were devoted to the Unitarian cause in Hungary; and they who mourn his loss will be comforted by knowing that he did not expend his last strength in vain, and that *being dead he yet speaketh.*

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#### RISE AND PROGRESS OF THE RELIGIOUS REFORM COMMUNITIES OF GERMANY.

[The readers of the Christian Reformer will of course understand that in no degree do we commit ourselves to the principles or the dreams of M. Ronge. All we have undertaken is to give him a fair hearing. Let him and his church be judged by their own, and not their enemies', representations of their belief and practice. At present we think it inexpedient to open our pages to controversy on the subject of his narrative. We must also request him to compress his future statements, and to confine himself to what is essential to a true understanding of his religious principles and position.—ED. C. R.]

IN my last two letters I have dwelt chiefly upon my personal struggles before the Reform movement commenced, in order to shew more clearly the mode in which the fundamental principles of the Catholic Reform communities in Germany ripened in my mind through the earnest conflict of my heart and soul with the Catholic Church. Every sincere man will be able to judge if the reproaches which have been showered and which are still showered upon me (especially the reproach of going too far) are correct or not. He can also appreciate the demands of those who desired me (as, for example, a number of Scotch clergymen did in an address presented to me in 1845, and a Protestant party in Prussia) to propound certain principles which, from their standpoint of religious culture, approved themselves as scriptural, and to embody them in a formal creed. How could I lay down a creed and dogmas such as would accord with the convictions of certain clergymen of the Free Church of Scotland and of the Evangelical Alliance, but would not accord with my own convictions? It was impossible for me, in order to please other men, to make a compromise of principle and hide my individual religious convictions. We may make concessions in indifferent matters to the taste and feelings of other men, but there is a

point at which concession must stop. If I had hesitated to carry out my principles and refrained from uttering my personal convictions, I should have acted dishonestly and hypocritically.

The extreme practice of auricular confession had, even in my boyhood, already raised doubts in my mind respecting the belief of an evil spirit and an everlasting hell. In due time I found that there was in God's creation, both of matter and spirit, a harmony and divine unity, not a dualism and an antagonism. The circumstances already mentioned of my ordination helped to mature my conviction that there is only one God, and that his grace is not given to individuals supernaturally and by special election, but is freely offered to all men, and that it is the duty of all to make proper use of it. The conflict which arose when I was taught to respect a celibate priest more than my parents, and to place celibacy higher than family life, led me to the negation of the dogma of original sin and to the true principle of marriage. The absolute sway of the Pope called forth in me the idea of organizing a church in which all members should have equal rights, and in which there should be no privileged priesthood. The reader will find this principle and that of *continual progress* laid down in the constitution of the first Reform community, which was, with little alteration, made the basis of the meeting of Leipsic, 1845. I saw clearly that in the Catholic Church the great source of danger to religion, the great obstacle to truth and manliness in priest and preachers, was in fixed and unchangeable creeds and forms of doctrines and worship. To this cause I traced the hypocrisy, the effeminate, revengeful and unmanly character of the Catholic priesthood; and here was the origin of Jesuitism. Therefore it was that I laid down continual progress in religious culture and the improvement of our rules and constitution, as a religious principle of the new Reform communities.

But to give a full insight into the character and nature of our Reform movement, I must mention some facts which illustrate especially what the Germans call in their theology, die Gemüthsseite, i. e. the heart and feeling in its harmony with reason and the intellectual powers. It is also termed the mystic part in theology, and may appear in the first instance rather mystical and tending to superstition. It concerns, indeed, the mysterious side of the human soul, out of which continually the light of reason (vernunft) grows by proper culture and a true religious life. The facts which I proceed to state will shew how I arrived at the principle out of which, according to my conviction, among the oriental nations grew the belief in angels, demons, of prophetic gifts, and in part the belief of miracles. The subject in all its parts requires great care and discrimination.

It is well known that in general the population of mountainous districts possess imaginative powers in a high degree, and, when

properly led, can more easily than others be raised to a high pitch of enthusiasm and to vigorous action. On the other hand, they are in danger of falling into dark superstition and fanaticism if the intellectual powers are not sufficiently cultivated. Among mountaineers there are frequently men who possess such a high degree of imaginative power and of fine feeling, that their heart or *gemüth* foreshadows certain events about to happen, and which concern themselves or their relations and friends. It is that one part of the mysterious working of the human soul resembling that which we find in poets. Goëthe, for example, states that in his youth he wrote verses with his eyes shut; they flowed, so to say, naturally from his pen. The form and character in which this gift manifests itself depends upon the individuality of the man who possesses it, his sphere of life and education, and the character and culture of his nation. Being myself born in a mountain district and educated there till I was more than twenty years, I had also my share of imaginative power, or, as it would be better expressed, a high degree of *gemüth*, according to the term of German theology. This was naturally nourished by my solitary occupation when minding sheep in the hilly pastures of my father's estate. It manifested itself in peculiar dreams, and I remember well that my mother used to listen attentively when I related to her sometimes my dreams in my boyhood, and that she said, "What curious dreams you have!" When I came to the gymnasium at Neisse, I had a sufficiently dry and mechanical education and grammatical training, which to a great extent counterbalanced the working of my imagination. I remember, however, quite well that I had strong presentiments of the kind I have mentioned. When I commenced the study of theology and philosophy, I inquired carefully into the source of these presentiments, and some striking specimens of that kind of influence which affected my whole life and course of action seemed to give me the key of what is called the supernatural part in religion, to the belief in angels, miracles, prophecy, inspiration, &c. This mystic power in the human soul, or its unconscious working according to inward laws, must have been far stronger in the oriental nations, when mankind were in the age of childhood and youth, and thus they personified their good ideas in angels, and the bad in demons, and believed such presentiments as foreshadowed the advent of new and great principles and events as arising from a supernatural source; while, in fact, they appear far greater and more important for mankind when viewed as the result of the working of divine powers in humanity. When such powers are not in the reach of mankind, men and nations must inactively wait till they are presented to them in a miraculous way; but when they are in humanity, we need not to wait, but can act at once, and, possessing confidence in God and ourselves, can raise them up higher and nobler among us. We come then



from a slavish relation of man to God to a free one; and instead of the doctrine of natural depravity, arises the principle of the free dignity of man. I will relate here only a few facts in order to illustrate what I have stated. .

In the Catholic seminary, I was some weeks especially in great anxiety as to what I should do to preserve my moral sense, if I should find that the whole office of a Catholic priest was a mistake, and an injury to myself and others. In this inward agony I wandered one evening late through all the students' rooms, after all the others were gone to bed, and threw myself at last, quite tired, with my dress on, upon my bed. I had scarcely fallen asleep when I had the following dream: It appeared to me as if I was in a small town, and walking on the road in a westerly direction. I seemed to have two companions, one on my right, the other on my left side, both anxious to shew me sympathy and kindness. Suddenly one of them gave me some information which struck me deeply; I felt relieved at once of my griefs, and awoke. Two years later, this symbolic presentiment became reality, and it was by the assistance of two individuals especially that I hastened to break the yoke of my priesthood.

In the year 1842, about Christmas, when I was already in conflict with the chapter of Breslau, I was naturally concerned deeply about my future, and felt especially and painfully that my course would be mistaken; that by some it would be misrepresented as the consequence of loose principles; that the Jesuits would not fail to represent me as having committed any low and vulgar crime congenial to their own dispositions; and that I should be the cause of great trouble and persecutions to my family, who had unbounded confidence in my character. This all was sure to come, and came very soon, mingled with every falsehood. But I had likewise the consolation that one of my sisters wrote to me, and told me, although they were blamed in consequence of me, she nevertheless was convinced that all would be right. At this period of mental excitement and agony, a dream again foreshadowed the solution of my struggles. I dreamt I was in my father's house, and, standing with my brothers in the court-yard, the eldest said to me, It is a serpent here; you must kill it! I replied, Where is it? He said, Wait a moment; it will soon come. I prepared myself and soon I saw the head and the black tongue of a serpent coming out of the mud; it was at first only small, but suddenly grew to the size of a man's head. I had a stone in my hand, which I threw, and with which I hit it, and it sank down in the mud. Then I hastened to take a piece of oak to destroy it entirely: when I returned with it, I saw a great number of people standing there astonished, and a huge serpent stretched over the whole large farm-yard, with red crosses on both sides, having the head of a man. Some said it was already dead; others, that it was only so

in appearance. I awoke from the excitement. A Catholic gentleman who was liberal, and whom I used to visit, said to me, when I related the curious dream to him: "Well, that augurs that you will have something to do with the Pope." In 1844, the symbol was realized naturally, not by a miracle, but in consequence of my own exertions, struggles and preparations for the work, which I will presently describe.

Now I will relate one, which to a certain extent concerns my staying in this country of my exile. In the year 1849, when I returned from my Reform travels in Austria and Bavaria, where I had remained nine months and organized Reform communities in the very heart of the Catholic Church and in the strongholds of the Jesuits, as in Vienna, Gratz, Munich, Nuremberg, &c., I found the German Parliament in Frankfort in their last struggles, and the people rising in several parts in arms to defend the liberty and unity of their fatherland. I could not organize any new community while such political excitement prevailed. I visited Frankfort, where the liberal members saw no other means of protecting the unity of Germany, scarcely wrung from the grasp of thirty-four princes, than by taking up arms. In Baden and Pfalz, the whole population had risen, and the army had made common cause with them. I went there to see of what use I could be; but seeing that my help was not needed, and that this was not my proper sphere, I returned to the house of a friend who lived near Frankfort: here I waited to see how the conflict would end between the antagonistic parties, and what would become of our recent but scarcely established liberty and unity. The Parliamentary army was to march upon Frankfort, and was every day expected. The time fixed passed, but no army appeared. It was natural that I should be greatly excited: our nation can only fulfil her historical destiny, and also carry the new religious reformation into effect, when *united* and *free*. In reflecting upon our future, it was again shewn to me by a singular symbol. I was standing on the bank of a small lake or a kind of large pond, and saw in the muddy water several animals of the creeping kind. Not far from me, about five or six paces, stood a mother with a child upon her arm, which was about one year of age. She was looking likewise into the pond, when suddenly one of the greatest rose up, and, growing to the size of an immense crocodile, snatched the little child from the arm of the mother, and drew back into the water, with a diabolic expression of pleasure and revenge on its face. When I saw the monster first rise, I had no idea what it would do; and as the attack was so sudden, I had only time to hurl a spear at it when it had already the child in its frightful teeth. My spear firmly pierced the monster's body and caused blood to flow, but it took the child and my spear into the water—and in that moment I awoke in great excitement.—From Frankfort I went shortly

to Hamburg and Holstein, and had the opportunity of seeing all the treacherous system which was now set to work. It was clear to me that our country would become the scene of military and priestly despotism, and that the Reform communities would not be spared when laws were made the sport of a revengeful aristocracy and the Romish hierarchy. The Protestant Jesuits, Gerlach at the head, and the Catholics were confederated, and told the princes that they were not bound by their oath, as it had been compulsory. The King of Prussia had already driven from Berlin, by military force, the representatives of the people; and what a diabolic expression of triumph and revenge would soon be seen upon the faces of the Catholic bishops and Jesuits,—seeing Germany, the cradle of Protestantism and of a new religious movement, prostrated again, and this by the folly and short-sightedness of a great number of their own sons. But the worst that could happen was to submit with cowardly fear, and be silent on seeing solemn promises and an oath treated like a toy. It was necessary, in the name of religion, to protest against this bad faith, which would throw the people into a state of despair, making them the sport either of superstition or materialism. As no other church dared to protest, I saw that it was my duty, and so I did it in a letter to the King of Prussia in June, 1849. I knew that by that act I condemned myself to prison or to a state of exile; but I could not act otherwise, and I was sure that it would have a powerful moral effect upon the rising generation, if the present should not see the morning of a new spring for the unity of Germany. I do not mean to say that my letter has had any influence upon the King of Prussia, and I had no intention of converting him; but I know quite well that his present illness has chiefly arisen from his conscience, when seeing how wrongly and unmanly his conduct had been, and how ill he had been advised. A true man must not give a promise or swear an oath against his convictions; but when he has given his word, he must fulfil it. Many people also in this country have believed that I had mixed up religion and politics: this will give them an insight into my politics, which differ to a great extent from those of the Jesuits, who, whenever they can, corrupt princes and nations.

The reader will now naturally ask what influence these sentiments, as we may call them, had upon me, or how far I allowed them to have an influence. No other than to direct my attention more to the subject they concerned, to prepare my mind for seeking all the means necessary to do in certain circumstances my duty. Certainly they gave me hope and confidence, enabling me to act in accordance with my principles at a time when the great majority could not see the moral consequences, and thought my conduct at least imprudent and unwise. With regard to the religious history of oriental nations, it assisted me,



as I have stated, to enter more into its source and spirit, and thus I was never hasty to say, this or that symbolic expression, this or that miracle, is not true; for it could be true to the age and nation which produced it, and could express a religious principle which it is our duty and task to develop. Therefore all the charges which have been brought against our Reform communities by fanatic and bigoted priests, that we reject the Bible, &c., are entirely superficial, and in principle incorrect. Those who are acquainted with German theology will see the great difference of the religious science in our Reform communities and what is called superficial rationalism.

JOHANNES RONGE.

POSTSCRIPT.

Suffering as the Unitarians and their religious opinions do from misrepresentation and hasty condemnation, I feel assured they will grant me time to bring my narrative to a conclusion before they pass a judgment upon me. As to the statement I have made that we are not disposed to receive supernatural and miraculous narratives similar to those which oriental nations and the Romish Church relate, I wish it to be understood that we by no means are so presumptuous as to say, that in this and in no other way does God influence the human soul. What we would especially indicate is God's universal *justice*, including all nations and all men. To every man he gives the power of partaking of the influences of his spirit, without any special election. It is, however, my conviction that the habit of honest and fearless inquiry, and the general religious discipline of the Reformed communities among Protestant and Catholic nations, will help us to attain to more and higher truth in this direction. If we believe in the immortality of the soul, why should we doubt its operation during the time the bodily organism rests? As the intellectual powers of men differ, why should we doubt that the faculty of *presentiment* may be more active in one man than in another? But principles, not presentiments, must be our guide. This I have clearly stated, and in this way has my conduct been directed.

J. R.

(To be continued.)

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WHERE ILL-NATURE GOT ITS SPECTACLES.

ANDERSEN tells us, in his *Fairy Tales*, of a certain mirror, the work of diabolic art, which distorted every object reflected on its surface. Everything fair assumed a mean or hideous aspect. A beautiful landscape appeared but so much boiled spinach; and if a man had a freckle, it was made to cover half his face. The wicked looking-glass was broken, but of the fragments some men made themselves spectacles through which they look to this day.—*Vaughan's Remains*.

THE BAPTISTS AND THE REVISION OF THE AUTHORIZED  
VERSION OF THE BIBLE.

SIR,

IN your last number, the writer of a brief but valuable notice of a valuable book, Dean Trench's late work "On the Authorized Version of the New Testament," quotes with approval, and recommends co-operation with, the plan suggested by the Dean, "that an authorized conference of learned men of all sects (excluding only the Baptists, as demanding 'not a translation of the Scripture, but an interpretation') should issue a carefully-prepared list of emendations, with a recommendation for their future incorporation into the text."

That your correspondent should approve of a proposal, the general fairness and liberality of which (especially when we remember that it comes from a dignitary of the Established Church) entitles it to all praise, does not surprise me; but I confess it does surprise me that he has not marked with disapproval the intolerant proposal to exclude the Baptists, and the unjust charge on which it is founded. I presume, however, that it was from inadvertence that he did not express disapproval, and that he did not intend either to sanction the exclusion or reiterate the charge.

I observe, however, that the charge is repeated in a review of the Dean's book in the *Inquirer*; so that two of the organs of liberal Dissenters have contributed to give extension to it.

I am not about to contend here that "immerse" and "immersion" are correct translations of βαπτίζω and βάπτισμα. Of course it is the assertion by Baptists that they are so; that is the ground of the Dean's charge. But I do contend that the proposal so to render the Greek words is a proposal to translate and not to interpret; and that while the correctness of the translation is a question which may be fairly raised, the proposal to put out of court the advocates of one side of it is grossly and manifestly unfair.

Let us observe, first, what is the distinction between translation and interpretation.

All words are the expression of the thought of the writer or speaker; by them that thought is communicated to the minds of others. And translation and interpretation have this purpose in common, to enable us to gather from the expression the very meaning which its author meant it to convey.

In this retracing of the author's meaning, there are commonly two steps: first, to ascertain the significance which the words would bear, by whomsoever used; and then, the meaning as modified (whether by wider comprehensiveness or more special application, or in any other way) by the known character, circumstances or purpose of the author. To ascertain and express the first signification, is to translate; to ascertain and unfold the second, is to interpret.

It is very likely that the definition of translation and interpretation which I have given may be open to exception; but I apprehend it is near enough for our present purpose.

Now let us look at the facts of the case, which I will endeavour to state in a form that all will admit.

Christianity, in its earliest age, comprehended an ordinance, in which

the application of water marked the initiation into the Christian community of the person to whom it was applied. In the notices of this ordinance it was open to the writers of the New Testament to employ any term they thought proper: they might choose one which should express its outward character or its religious significance; they might take a term from the current vocabulary of the Greek language, or recall one which had been become obsolete, or form a new compound or derivative word, or express their meaning by a periphrasis or a metaphor, or they might import a Hebrew word with or without giving it a Greek form. The ordinance, in their use of it, at least, was new; and therefore these various modes of expression were open to them. Which did they employ?

They took a current Greek word and its derivatives,—a word hitherto destitute of any special religious meaning, but which did signify a physical act. It might be used, as any other word might be, to express a religious act, when its previously established significance rendered it appropriate. That appropriateness might consist in its actually expressing the outward and material form of the religious act, or in its furnishing an apt metaphor for the inward significance. But, in either case, the propriety of the term depended on its ordinary and current meaning; and in any translation, that current meaning is the one that should be given. To ascertain and unfold the special religious sense of the word, is the province rather of the interpreter.

Whether “immerse” and “immersion” fairly represent βαπτίζειν and βάπτισμα, may be disputed; but the very fact that they are proposed in order to express the physical, not the religious, meaning of terms which, in ordinary use, were only physical and not religious, shews that they are translations (whether correct or not) and not interpretations.

In truth, it is the Authorized Version which interprets (or attempts to do so) where it should translate. No one will affirm that our words “baptize” and “baptism” represent the ordinary meaning of the Greek originals. No translator would represent Strabo as saying that Alexander and his army marched along the Lycian coast, “baptized up to the waist;” or Esop as speaking of a ship “being baptized,” when it foundered. Those who introduced into our language the word “baptize,” cut altogether the tie which, in the original, united the common and the special meaning, and imported only the last. It is not we Baptists who are unfair; for we only contend for re-uniting what should never have been separated. We may be mistaken: but let those who think so give us a word that shall better convey the ordinary meaning of βαπτίζειν. We would place the English reader of our Version, as nearly as may be, in the position of the old Greek reader of the original. Our translators have veiled what the apostles and evangelists expressed; and if, when we contend against this, they charge us with seeking to foist in an interpretation which would sanction our practice, they forget that they are open to the charge of avoiding a translation, because it would be incompatible with their own.

JOSEPH CALROW MEANS.

*Grove Street, South Hackney.*



## INTELLIGENCE.

### MINISTERS' BENEVOLENT SOCIETY.

The sixth anniversary of this Society was held in the vestry of the New Meeting-house, Birmingham, on the 27th of October. In the unavoidable absence of the Rev. R. B. Aspland, the President of the Society, the chair was taken by William Wills, Esq., one of the Vice-Presidents.

The Treasurer's statement of accounts to September 30, exhibited an amount of £5808. 17s. 1d., which with £381. 16s. 5d. balance of the general income of the Society subsequently added, makes the general fund amount to £6190. 13s. 6d.

The report of the Directors was read by the Rev. Samuel Bache, as follows :

"The report which it is now the duty of the Directors of the Ministers' Benevolent Society to lay before the members of that Institution in their sixth annual general meeting assembled, bears continued and gratifying testimony to the value and efficiency of the Society itself, while it records an event which appeals most powerfully to the friends of the Institution not to relax in any degree their efforts for its maintenance.

"The Treasurer's report and the state of his balance-sheet again shew that the funds of the Association are in an encouraging condition. The grants to the widow of the late Rev. J. G. Brooks, of Birmingham, and to the orphan children of the late Rev. J. H. Layhe, of Manchester, have been renewed during the past year, and the latter augmented to £25, in consideration of additional expense having been incurred in apprenticing one of the children. The severe and hopeless disease under which the late Rev. Joseph Bedes Fletcher, of Crewkerne, lay utterly prostrate, and which has recently terminated in his death, seemed to the Board to render an augmented grant desirable in his case also, and accordingly, when application was made on his behalf for the continuance of assistance from this Society, a grant of £30 for the ensuing year was made in March last, being an advance of £10 upon the grant made him in the previous year. The members of the Society will not fail to remark with satisfaction the value of this Benevolent Institution in connection with cases of unforeseen and overwhelming calamity like that of Mr. Fletcher; and the great importance of still farther augmenting its resources, in order that all such cases may receive the full and efficient aid which they demand, and which it is

the express purpose of this Benevolent Society to afford. In reply to an application for aid from the Rev. J. H. Matthiason, in December last, a grant of £20 was made, of which the sum of £10 was paid immediately on receipt of the application, in consideration of the peculiar urgency of the case.

"During the past year two new names have been added to the list of beneficiary members, while three beneficiary members have been removed by death.

"Various circumstances have prevented the Society from sending out any Deputations during the past year, and consequently scarce any donations have been received. Congregational collections have been received from the New Meeting-house, Birmingham, of £21. 1s. 11d., and from Horsham, of £2. 10s. The Directors would respectfully recommend to their friends throughout the country this very useful mode of adding to the funds of the Society; especially as it tends to engage the sympathy and co-operation of persons who may not be able to afford an annual guinea subscription.

"At the quarterly meeting of the Board, on the 16th of June, your Directors received intelligence of the death of their indefatigable Secretary, the late Mr. Frederick Russell, which had occurred at his residence at Kenilworth on the preceding day. The Board dispatched, thereupon, a letter of condolence to Mrs. Russell, of which they have received from that lady an affecting acknowledgment.

"Desiring that all the Members of this Institution should be made acquainted with the eminent services of this excellent man, and that a permanent record of them should appear in the printed Reports, your Directors have extracted from an obituary notice which appeared in the 'Christian Reformer' of September last, such passages as relate to the connection of Mr. Russell with this Society and his labours in its behalf. After recording the benevolent exertions of Mr. Russell for the instruction of the blind, and especially in connection with the Blind Asylum at Bristol, of which valuable Institution he was Honorary Secretary for no less than seventeen years, the writer thus proceeds :

"The readers of the 'Christian Reformer' are already well acquainted with the zealous and persevering exertions of our lamented friend in connection with another benevolent Society, to which he devoted himself, not merely in considera-

tion of the intrinsic importance of its objects, but also from the impulse of fraternal affection, honourable alike to himself and to the brother whose memory he thus delighted to cherish. Scarcely had the late Mr. James Russell completed the preliminary arrangements for the establishment of the Ministers' Benevolent Society, when he was called to his reward; and the Society itself would never have been established but for the cordial compliance of Mr. Frederick Russell with a memorial presented to him by the Unitarian ministers of the Midland Counties, requesting that he would undertake the task of its actual formation by fulfilling the labours of Secretary to the Institution still in embryo, and engaging the support and co-operation of the Unitarian body in its behalf. The pages of this periodical contain numerous and affecting records of the zeal and forbearance, the perseverance and courtesy, with which he acquitted himself of the difficult and delicate duty thus laid upon him; and the Society itself, thus instituted by his exertions and fostered to his dying day by his superintending care, will ever constitute a memorial of the religious faithfulness and liberality of brothers united in this labour of gratitude and piety, as they always were in the bonds of purest affection."

"The obituary notice concludes with the following just and striking remarks on the influence which Mr. Russell's devotion to the interests of this Society had upon his own character:

"When his brother's death led him to devote himself with a martyr's spirit to a work of benevolence, to some of whose duties he had a great natural repugnance, the moral influence to which he thus yielded produced an effect in ripening his religious character as though a more genial atmosphere had been gained by him. He was 'blessed in his deed.' The labour of love he undertook and carried to its completion, caused him to realize here, in the higher Christian experience with which, through its prosecution, he was favoured, the truth of those words of his Master which he has gone to realize hereafter—'As ye have done it unto the least of these my brethren, ye have done it unto me.'

"As the fitting sequel to this honourable record, it should be mentioned that your Treasurer has received intimation from the executor of the late Mr. Frederick Russell, of a legacy left to this Society by that gentleman to the amount of £100. It will be the business of the present annual meeting to supply the official vacancy which has been caused by his lamented death."

The following resolution was subsequently passed unanimously, on the motion of the Rev. John Gordon, seconded by Timothy Kenrick, Esq.:

"That the members of the Ministers' Benevolent Society desire to record their high and grateful appreciation of the zealous and unremitting exertions of their late Secretary, Mr. Frederick Russell; first, for the establishment of the Society itself, according to the plans sketched out by his excellent brother, previously deceased; and then for its continued prosperity and usefulness, from the very commencement of the Society to the time of his own lamented death—and their earnest hope that the labours commenced and prosecuted in so benevolent a spirit, may be worthily carried forward by his successors in office, sustained by the continued liberality of the Unitarian body in general."

Thanks were given to the officers of the Society during the past year; and it was then unanimously resolved that the Rev. Robert Brook Aspland, M.A., be requested to continue in office as President for the ensuing year, and Mr. Timothy Kenrick as Treasurer; and Dr. Russell to accept the office of Secretary,—requests with which it was understood that each of these gentlemen would kindly comply.

In place of two of the retiring Directors, the Rev. John Gordon and Samuel Thornton, Esq., were elected on the Board. At the close of the proceedings, a very cordial vote of thanks was passed to William Wills, Esq., for his kindness in taking the chair and so ably conducting the business of the meeting.

#### PROPOSED MEMORIAL TO MATTHEW HENRY.

There are few names in the long roll of excellent Presbyterian divines more deserving of honourable remembrance than Matthew Henry. With his learning and Christian earnestness he combined a meekness of spirit and a catholicity of heart which the Christian church even at this advanced period might advantageously imitate. Strong as his convictions respecting Christian doctrine might be, he was still more earnest in enforcing that Christian practice, in upholding which all believers are united. It is now proposed to raise some monument in his honour. The place in which this movement originates is the city of Chester, in which he passed the greater part of his ministerial life, where the chapel erected by him and his friends still stands, and is occupied by the English Presbyterians, amongst whom there were, till within a few years, several lineal descendants of Matthew Henry or

his father, the good Philip Henry, one of the honourable roll of the ejected clergy. A meeting was held in the Music Hall of Chester on Monday evening, Nov. 8, presided over by P. S. Humberston, Esq., the Mayor (a Churchman). The business was introduced by Mr. Salisbury, one of the representatives of the city, and who, we believe, is an attorney and an Independent. The scheme proposed is to erect a statue of Matthew Henry, to print a cheap edition of his Commentary, and to *found one or more scholarships at Oxford, open to competition amongst Flintshire and Chester boys*. It has not been shewn how Matthew Henry's memory is to be honoured by scholarships for the benefit of the sons of the clergy of Chester and the county of Flint (for this would be the practical result of this portion of the scheme) at an University from which Matthew Henry and most of his descendants were excluded by a persecuting law passed the very year in which he was born. The Member for Chester, in introducing this plan, gave many pertinent and interesting statements respecting Matthew Henry's life and the services he rendered to religion, and also respecting his descendants. Very truly did he say, the character of Matthew Henry "was not that of a sectary," his writings were "those of a godly man," and that it was "possible that all Christian men could unite in doing honour to his memory." Will it be credited that, after such a statement, resolutions were proposed and carried, though not without some significant remonstrances, which practically limited the movement to persons "holding orthodox views as to the divine mission of Christ the Head"? With such a resolution in his hand, the Member for Chester gravely said, "We don't exclude Unitarians from any sectarian bigotry." It is right that this gentleman should be told that sectarian bigotry, mischievous as it sometimes is, may be perfectly *honest*, and is at least better than that moral cowardice which gives way to and makes itself the instrument of bigotry with which it has no real sympathy. The proposal thus introduced by Mr. Salisbury was seconded by an incumbent of Christ Church, Chester, who did his best to reveal the animus of those who had prepared the resolution, by descanting on the Trinity, the fall of man, the atonement by Christ and the personality of the Holy Ghost, reading extracts from Mr. Henry's Commentary on those topics. We have said the resolution, though carried, was by some censured. Dr. Joce condemned it as "too limited in its sphere," and said it "ought to be extended." More explicitly, Mr. Charles

Potts, a Churchman and a gentleman, than whom no one in the city of Chester occupies a better position either socially or in the respect of his fellow-citizens, said, "He had come there for the purpose of doing honour to the memory of a great and good man, but the first resolution which had been put excluded a great part of the community. A great number in that hall, he dared say, were of the Unitarian persuasion, and went to the very chapel in this city in which Matthew Henry preached, and why they should be excluded from doing honour to his memory because they held a different opinion to him, he did not know; but it seemed to him most invidious, and not right and charitable. He knew a vast number of Unitarians, and if they went to Liverpool they would see some of the first people of the country who were Unitarians; and were they, he asked, to be excluded from taking part in the present movement because of their persuasion?" In reply, Mr. Salisbury did not mend his case by admitting that "out of 260 descendants of Matthew and Philip Henry then known, upwards of 200 were Unitarians;" or by repudiating theological narrowness. His defence of the resolution was, that the honour intended was to Matthew Henry the orthodox commentator. He did not mend his position by a statement that the Unitarians might take part (though not a prominent one) in the movement, and that the Unitarians of Chester had admitted to him that they could accept the resolution as it stands. With the good sense and honesty of an Englishman, Mr. Potts observed, "But they are expressly excluded."—A letter from Rev. S. F. Macdonald, the minister now occupying the pulpit of Matthew Henry, has appeared in "The Cheshire Observer," which shews that Mr. Salisbury was incorrect in his statements. We extract the principal paragraph, which will shew who they were that possessed, and who wanted, the catholic spirit of Matthew Henry.

"A preliminary meeting was held at the Exchange on Monday afternoon to arrange the resolutions and plan of proceedings for the evening. To this meeting two representatives of the Unitarian congregation of Chester were invited, on the express understanding that nothing narrow or sectarian was in contemplation. Two of us attended accordingly, and found that a series of resolutions had previously been drawn up, of which the first seemed directly to exclude us from co-operating with the promoters of the movement. Supposing, however, that it was the wish of those present to modify these propositions



in order to admit us to their ground, I moved the alteration of a clause, which, had it been adopted, would have made the first resolution read thus: 'That the deservedly great reputation of the late Rev. Matthew Henry clearly indicates the propriety of erecting some permanent and suitable memorial to his honour; that the catholic and evangelical tone of his writings enables all sections of the Christian church to co-operate in the furtherance of so desirable an object; and that this meeting, composed of every section of the great Protestant community, would, therefore, respectfully commend to the Christian public the erection of a monument to the memory of that great and honoured man.' This would have admitted us all to a common platform, enabled us to act together harmoniously, and, I venture to think, would have been a more logical as well as a more genial and Christian resolution; but I regret to add that our proposition was totally rejected—only myself and my friend voting for it."

It was a remarkable fact that, on the very day after the meeting at which so ungracious an affront was offered to the Unitarians both of Chester and many other localities, the Town Council of the city elected as its chief magistrate Mr. Meadows Frost, a member of the Unitarian church and a descendant of one or more of the ejected clergy in the county of Suffolk. It probably did not trouble the conscience of some of those who had ungraciously excluded Mr. Frost and his friends from the Henry Testimonial, to partake of the hospitality of the Unitarian Mayor. They could then sink the heretic in regard to the personal and civic merits of Mr. Frost.

While writing these remarks, we have received another Chester paper, containing a letter on the whole question, so admirable in principle and expression, that we gladly preserve it in our pages.

*"To the Editor of the Cheshire Observer.*

"SIR,—I am a lineal descendant of Philip Henry, and consequently a collateral descendant of Matthew, and am therefore greatly interested in the proposed memorial to the latter distinguished Christian minister and divine. In my seclusion, and at a distance from the immediate scene of action, I have read with much interest, but also, I must add, with extreme pain, the report of the meeting for this object held in Chester on the 8th instant, inserted in your paper of the 13th. The first resolution proposes, 'That the deservedly great reputation of the late Matthew Henry clearly indicates the propriety of

erecting some permanent and suitable memorial to his honour; that the catholic and evangelical tone of his writings enables all sections of the Christian church to co-operate in the furtherance of so desirable an object; and that this meeting, composed of every section of the great Protestant community holding orthodox views as to the divine mission of Christ the Head, would therefore respectfully commend to the Christian public the erection of a monument to the memory of that great and honoured man.'

"Now, Sir, I hold what I believe to be orthodox views as to the divine mission of Christ. I certainly believe that he is the sole and supreme Head of the Church. But I very much doubt whether, if I were examined by the reverend gentlemen who spoke at the meeting, I should be allowed to hold orthodox views.

"Mr. Charles Potts, who is, I believe, a Churchman, spoke with a clear-headed and manly perception not only of the narrowness but the absurdity of the limitation; and the very frank explanations which his remarks called forth, made it quite clear that the object of the proposal was to exclude from any part in the recommendation of the object, all Unitarians, including the worshippers in the chapel which was built for Matthew Henry, and the great majority of his own collateral descendants.

"This, perhaps, is the first instance in all human history in which a man's own family have been excluded in so many words by strangers, from doing honour to his memory.

"The grounds on which this is done are perhaps not less extraordinary than the fact. The Unitarians are to be excluded, because in the exercise of their rights of conscience they do not hold all the theological opinions which their illustrious ancestor in the exercise of his rights of conscience held and expressed, with the lights, opportunities and knowledge of a century and a half ago! To the reverend divines who, I presume, have thought proper to suggest this course, I have nothing to say. With most of them, the cause is, no doubt, the simple remainder of those feelings which induced them to make an attempt (on conscientious grounds I readily believe) to deprive the Unitarians of their places of worship, because, though their ancestors had built them and their descendants still occupied them, they had come to prefer the Apostles' Creed to the Nicene and Athanasian. But this attempt was defeated by the Ministry of Sir Robert Peel and a British Parliament, who decided with singular

unanimity, on grounds of justice, liberty and honour, in favour of the possessors in regular and legal succession, and overruled the dictates of conscientious, no doubt, but rather narrow, theological antipathies and preferences. With these gentlemen, therefore, I have nothing to do, because their course is consistent, natural, and in keeping with their antecedents. But of Mr. Salisbury, a member of the British Legislature, a friend of civil and religious liberty, and of free inquiry—an admirer, as an inhabitant of Chester, of the principles and public conduct of the late Joseph Swanwick—I should like to ask how he has allowed himself to bow the head to make this unworthy concession to feelings narrower than his own?

“I lately saw a report of a dinner at Mold, in celebration of the opening of the parish church, at which Mr. Salisbury was present and took a distinguished part. What would Mr. S. have said and thought, if the clergy present on that occasion and a Member of Parliament of liberal principles had proposed his exclusion from the dinner-table because he was a Dissenter, permitting him, however, to subscribe to the church? If Chester should at any time have the misfortune to lose its present Bishop, and the inhabitants of the diocese were called together in public meeting to raise a memorial in his honour, and Mr. Salisbury, in common with other Dissenters, presented themselves to join in doing honour to the Bishop, what would Mr. S. say or think if he found that his existence and sympathies as an inhabitant of the diocese were not only ignored but formally and expressly repudiated, and that a resolution was proposed for his acceptance to the following effect: ‘That the deservedly great reputation of the late Bishop of this diocese clearly indicates the propriety of erecting some permanent and suitable memorial to his honour; that the catholic and evangelical tone of his writings enables all sections of the Christian church to co-operate in the furtherance of so desirable an object; and that this meeting, composed of every section of the great Protestant community ‘holding orthodox views on Episcopal ordination and succession,’ would, &c. &c.? And what would Mr. Salisbury further think and say of that meeting, if among the excluded were some hundreds of the nephews, grand-nephews and collateral descendants of the Bishop, who, agreeing to reverence his memory, assenting to large portions of his principles and opinions, differed from him on what to many is a very vital point, the government of the church by bishops?

Sir, I have seen something of the co-operation in public objects of various bodies and parties, and I shall be very much surprised if this movement is not obliged to retrace its steps, or to confine itself very nearly within the limits of one sect. National names, such as on the committee list, will not allow themselves to remain there, for narrow objects.

“I am, Sir, your obedient servant,  
 “A LINEAL DESCENDANT OF  
 PHILIP HENRY.”

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THE LATE REV. CHARLES WELLBELOVED.

The following resolution, passed by the Committee of Manchester New College, Sept. 30, 1858, was intended to appear in the concluding portion of the Memoir of Mr. Wellbeloved. As that is unavoidably postponed, we are unwilling that this resolution should be, to a future No.

“That the Committee desire to record their deep and grateful sense of the important services rendered to the College by the late Rev. Charles Wellbeloved, during the long period that he presided over it, and gave it the benefit of his profound theological attainments, his unremitting care and faithful instruction; and at the same time to assure his family of the sincere sympathy which they feel with them in the loss they have sustained by the removal of one so justly venerated and beloved.”

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UNIVERSITY OF LONDON.

At a late meeting of the Convocation of this University, the following resolution was unanimously adopted: “That as her Majesty’s Government have announced their intention of introducing a measure for the Reform of the House of Commons in the next session of Parliament, convocation deems it a fitting opportunity for preferring the claims of the London University to two seats in the Legislature, in fulfilment of the pledge that this University is to be placed upon a footing of perfect equality with the older corporations of Oxford and Cambridge; that with a view to secure the recognition of these claims the senate be requested to lend their co-operation: and, further, that a committee of convocation, to consist of ten members (with power to add to their number) be appointed to confer with her Majesty’s Government upon the subject, and to adopt such other measures as they may judge most suitable to promote the interests of the University in this respect.”

## OBITUARY.

Oct. 25, at his residence, Beech House, Pendleton, Manchester, aged 43, Sir JOHN POTTER, Bart., M.P. He was the eldest son of the late Sir Thomas Potter, who was the first Mayor of Manchester, and was elected to the civic chair twice in successive years. His mother was a daughter of the late Thomas Bayley, Esq., of Manchester, the second wife of Sir Thomas Potter. His father and also his uncle, the late Richard Potter, Esq., M.P. for Wigan, his father's partner, were consistent and zealous members of the Unitarian church. Sir John Potter was born at Polefield, near Prestwich. He became in due time one of the pupils at the school of the late Dr. Carpenter at Bristol, and we once heard him, after he became a man, speak in high terms of the moral influences of the training through which he passed under Dr. Carpenter's roof. On leaving school he proceeded to the University of Edinburgh; and on the completion of his education, devoted himself to business in the great Manchester firm of Potter and Norris, founded by his father and uncle. For the events of Sir John Potter's public life, we are indebted to a memoir inserted immediately after his death in the *Manchester Guardian*, one of the best daily newspapers in England.

"During his father's life-time, Sir John did not take any active part in public life; but shortly after the death of Sir Thomas, which occurred in March, 1845, he was called forward to succeed his father in various public duties and functions. He was introduced into the Manchester Council by being at once elected an alderman; while he was placed on the Commission of the Peace for the county within two months after the decease of his father. His popularity grew rapidly with all classes, and on the 9th November, 1848, he was elected to the civic chair; which for three successive years, in compliance with requests from almost all the members of the Corporation, he filled with credit and honour to himself, and with no small advantage to the town. Before his mayoralty, the old party spirit, remaining from the bygone contests for supremacy which had agitated the community from the grant of the Parliamentary franchise to Manchester by the Reform Act of 1832, and which had to some extent been revived by the opposition to the incorporation of Manchester, from the year 1838,—still continued to push its barriers into every social circle, till there remained scarcely

a spot of neutral ground on which Whig and Tory, Liberal and Conservative, corporator and anti-corporator, Churchman and Dissenter, could meet in amity, and—without the slightest compromise of principle, or the laying down a single dogma of their respective political, theological or municipal beliefs or opinions—learn, simply by knowing each other better, to entertain a higher mutual respect and esteem. It was reserved for Sir John Potter to effect, by his many high social qualities and the great respect in which he was personally held by men of all parties, a great and important social change in this respect. In the liberal and courteous dispensation of his civic hospitalities, he brought together gentlemen who till then had met nowhere else, unless as opponents in some public arena. The length of his term of office gave him large facilities, of which he fully availed himself, for ripening the intercourse of our most respected and valuable citizens, from the cold interchange of civilities with which it commenced, into the cordial respect and esteem which all right-minded men may and ought to feel towards each other, however separated by party or by denominational distinctions. We need not adduce further proof of this than the fact, that between the deceased, who lived and died a conscientious and zealous Dissenter, and the Bishop of Manchester, a firm and steady friendship was formed, which is closed only by death.

"Another great labour of his mayoralty is one, the success of which was always a matter of the deepest interest to him, even to the premature close of his active and useful life—we refer to the founding of the Manchester Free Library—a good work, of which it would be to rob him of his due reputation were we merely to say that he took the chief part. By his great social influence, by his direct personal advocacy of the object, and his persevering canvass of his numerous friends for substantial aid, he really became the founder of that noble institution, which every succeeding generation among us will value more highly than its predecessors. That it was not a mere popularity-seeking scheme, is obvious from the fact that, even within the Corporation itself, it met with great and strenuous opposition. But Sir John never wavered in his aim, never relaxed in his efforts, till he saw this favourite object of his desires securely and satisfactorily attained; and we believe there



are few of his many public acts and efforts to which he looked back with more pure and disinterested satisfaction than the establishment of the Free Library.

"When his mayoralty, protracted to the unusual term of three years, was drawing to its close, the Queen honoured Manchester with a visit; and on the 10th October, 1851, in presence of thousands of his fellow-citizens, conferred on their popular and excellent Mayor the honour of knighthood. We know of no other instance of father and son, each as the chief magistrate of a great city, receiving this honour in succession from the same sovereign. But even at this time, when his fellow-citizens generally rejoiced in the gracious act as if it were a personal compliment to each of themselves, the seeds of that disorder which has just had its fatal termination had begun to manifest themselves; and Sir John passed a winter in Egypt and the East, with the special object of the restoration of his health. Since his return, he has applied himself to his various public duties with his usual energy and activity,—as the head of the well-known mercantile firm of Potter and Norris, as a Magistrate and Deputy-Lieutenant (since 1851) of the County Palatine, as a City Magistrate and Visiting Justice of the Gaol, and as an Alderman and active member of the Manchester Corporation.

"Another honour yet awaited him, the highest that his fellow-citizens could bestow. In March, 1857, they elected him one of their representatives, placing him at the head of the poll by vast majorities over both his formidable opponents. It is perhaps right to state here that it required the most urgent and strenuous persuasion, on the part of his friends and relatives, to induce Sir John to consent,—as he did at length with the greatest reluctance,—to comply with the requisition presented to him that he would permit himself to be put in nomination.

"Since that election, Sir John's health has been gradually deteriorating; and within the last few months he has sustained several paralytic seizures of more or less severity. With a vital elasticity really remarkable, he has rallied again and again, resumed his various occupations, and seemed to be recovering his strength; but, as we have stated, a stroke of the same kind proved so severe as to deprive him of all the use and sensation of his left side. Even from this he slightly rallied on Thursday, but had a bad night, and gradually sank until his death.

"In politics, Sir John was an advanced Liberal, advocating the enlargement of

the electoral body to the extent of household suffrage. On his benevolence and kindliness of heart, his readiness to do good with all the energy of his impetuous nature, and on the many excellent traits of his private character, especially in the domestic relations of life, we must not dwell. These are 'treasured memories' by those who knew him best; but his death, in what seems but the mid-day of life, will be mourned by the great body of this community."

Sir John Potter was interred on Saturday, October 30, at the Ardwick Cemetery. His remains were attended to the grave by a long and mournful cortège, comprising not only his relatives and immediate friends, but also the members of the Corporations of Manchester and Salford, and most of the leading gentlemen of the city, including the Bishop of the diocese, who had all spontaneously united in thus testifying their feelings of respect for their lamented fellow-citizen. On reaching the cemetery, the coffin was taken into the chapel, preceded by the Rev. W. Gaskell, who read the service, and afterwards pronounced a funeral address to the assembled mourners.

On the following day, Sunday, October 31, the same minister preached a funeral sermon in Cross-Street chapel, of which Sir John was a member and constant attendant, from the text, Gal. vi. 10. After explaining and enforcing the duties which as individuals we owe to the society in which we live, the preacher thus proceeded:

"I will not affirm that the duties which I have now sketched were, in all points, perfectly fulfilled by the friend whose removal from the midst of us has given this direction to my thoughts; but I have no hesitation in saying that they were so in a very remarkable degree. Nature had given him a warm and feeling heart, as all who knew him in his earlier years can testify; but in his after course I see a striking illustration of the truth, far too much neglected, how important home training may be in fitting a man for public usefulness, and how wide-spread and blessed may, in this way, be the influence which it exerts.—In the society of friends there was a genial heart-cheerfulness about him which made him always welcome. He was happy in making happy; and with truth, I believe, was it said, 'he has not left an enemy behind him.' In furthering objects of benevolence, he appeared to find a sincere pleasure. He was not, like some, ready with excuses when asked for aid; but 'ready to distribute, willing to communicate.' I recollect once, when I had

been obliged to apply to him rather often, and had made some little apology for it, his saying, 'Come to me without hesitation when you have a good object, and I shall be glad to lend a helping hand.' And I never found this a mere form of words. In the attack of his complaint which preceded the last, when scarcely able to articulate, he was mindful that he had promised me ten pounds for our Mission to the Poor, and desired a trusted friend to see that it was not forgotten."

After alluding to his exemplary discharge of duty as a citizen, magistrate and representative, Mr. Gaskell goes on to say :

"But the fact may not be known to many of you, as it was to those who shared his intimacy, which renders his careful and unceasing attention to public duties the more praiseworthy, and shews that it sprung from principle,—namely, that he had little personal ambition to urge him on, and that, if he had consulted merely his own tastes, he would much have preferred a quiet and more retired life. Once engaged, however, in any service, he was anxious to do his best. This was proved in a convincing manner, not three weeks before his death, by his joining a deputation to London on a matter affecting, as he believed, in no small degree, the interests of his constituents. When those who loved him best united in trying to dissuade him from his purpose by urging that he was not in a fit state to go, his answer was : 'I know it, but still I think I ought to go ;' and he went. Of the special directions which his benevolence took, I have not time to speak at length ; but one application of it I cannot pass over without notice. Much as he was interested in other ways of doing good—such as healing the sick and helping the blind—I always found, from my first acquaintance with him, that to extend education among the poor, and afford them facilities for the cultivation of refining tastes and improving pursuits, was an object which seemed to lie nearest his heart. You all know that noble institution designed for the objects I have mentioned, which owes its foundation mainly to his efforts, and with which his name is imperishably connected. I remember well the earnestness with which he engaged in this work ; I know something of the difficulties which he had to encounter in its progress, and the pains which he took to overcome them ; and I am persuaded, if both mind and heart had not been set upon it, it would never have been accomplished. When one thinks of the sources of interest, and pleasure, and instruction, and improvement, which he

has thus laid open to thousands who might else have been debarred them ; when one considers how many, as generation follows generation, may find in that Free Library light that may serve for their guidance, lessons that may make them wiser, better and happier—one is almost tempted to envy him the glory of such a work. Fitting does it seem that the last public act of his life should have been one to shew that the interest in this work, which had never slumbered in health, was strong enough to bear him up even amidst the weakness that was heralding death.

"Judging from outward manifestations, there must have been in him no small measure of that love which is the essence of religion, and far outweighs all mere devotion to creeds and loud professions of faith. It was this, I believe, and not indifference, which gave him his catholicity of spirit ; for, while feeling, and acting on the feeling, how much more the common ground of Christians is than the peculiar ground of sects, he was ready on all fitting occasions to bear his testimony and lend his aid to the form of doctrine which he held to be true. For some time before death came, he saw clearly that it was drawing nigh. And as he lay waiting in the dim chamber of sickness, he was disturbed by no distressing fears ; he confided in the goodness of God, as revealed through his Son ; he committed himself to Him as unto a faithful Creator, satisfied that He, the Judge of all the earth, would do only what was right."

The Rev. JOSEPH EEDES FLETCHER, whose death is recorded in a recent obituary, resided but a few years at Crewkerne ; his services in the ministry were principally rendered elsewhere. In the early part of the year 1848, he was settled with the congregation at Selby, whence he removed to Coseley at the commencement of 1852. With this congregation he remained nearly three years, removing to Crewkerne in October, 1854. Here he entered on his ministerial duties with much zeal, and there was a prospect of his being very useful in this new post of duty. The congregation were pleased with his services ; his earnest manner rendered them impressive ; and the temperate defence of his own religious views, when he found it desirable to bring them prominently forward, evinced the candour of his mind and the charity of his spirit. In the ordinary intercourse of society, his conduct was so gentle and amiable, that it had the effect of disarming prejudice and conciliating the good-will of many who were not favourably disposed towards his religious views. The increase

of the congregation under his pastorate, and the good opinion of his neighbours and fellow-christians, were promising circumstances in the aspect of the future; but that Providence which ordereth all things judged it wise to bring a close, prematurely according to human judgments, to his useful labours. He fell into an infirm state of health, and after obtaining assistance for a short time in his pulpit duties, was obliged soon afterwards to relinquish them entirely.

Mr. Fletcher's illness was a long and painful one both to himself and his family. Increasing weakness and debility diminished his own enjoyment of life and rendered him more dependent upon their cares and attentions. But painful as it was to witness the decay of his powers, affection was prompt to render every service which might soothe his passage downwards, and the light of hope hung over the grave which became more nearly visible as time passed on. At length the last summons reached him, and he passed away from earth to that kingdom whose beauty and glory he had often contemplated, and the consistent preparation for which he had

faithfully enjoined upon the members of his flock.

He was removed from earthly duty at a period not far beyond the meridian of life. Happy are those servants whom their Master findeth watchful whenever he maketh his appearance among them!

Oct. 16, at Liverpool, GEORGE STUART HAWTHORNE, Esq., M.D., aged 65 years.

Oct. 20, at Richmond, Mr. DAVID BRENT PRICE, formerly of Portsmouth, aged 69.

Oct. 30, at Clapton, aged 64, Mr. JOHN MORGAN PETERS, an unpretending, kind-hearted man, whose blameless life did honour to his simple, earnest faith. It was not in his nature to have an unkind feeling for any human being, and it is hard to conceive that any human being could ever entertain an unkind feeling towards him.

Nov. 25, at Hough Green, Chester, in her 87th year, SARA, widow of the late Rev. Robert ASPLAND, of Hackney.

## MARRIAGES.

July 23, at the Unitarian chapel, King Edward Street, Macclesfield, by Rev. J. C. Meeke, ROBERT CHAMBERS, Esq., solicitor, Larne, Ireland, to JEANIE, daughter of the late Joseph BANKHEAD, Esq., M.D., of Demerara.

Oct. 14, at the Church of the Divine Unity, Newcastle-on-Tyne, by Rev. George Harris, SAMUEL CHARLESWORTH, Esq., to MARY ALLEN, only daughter of Mr. John Jefferson HARRISON, of Newcastle-on-Tyne.

Oct. 18, at the Unitarian chapel, Oldbury, near Birmingham, by Rev. John R. Beard, D.D., Manchester, the Rev. HENRY M'KEAN, Jun., minister of the chapel, to MARY, eldest daughter of Mr. W. PROBERT, of Dingle Cottage, Rawley.

Oct. 31, at Park Lane, by Rev. James Bayley, Mr. THOMAS WRIGHT to Miss MARY WOOD.

Nov. 2, at the Unitarian church, Crumlin, by Rev. John Jennings, ADAM BROWN, Esq., of Belfast, to CATHERINE, younger daughter of James BROWN, Esq., Ballydonaghy.

Nov. 4, at the Remonstrant Presbyterian meeting-house, York Street, Belfast, by Rev. D. Maginnis, Mr. JOHN SHANNON, of Belfast, to Miss JANE LAIRD, of Ballyclare.

Nov. 6, at the new Unitarian church, Hackney, by Rev. C. L. Corkran, RICHARD WILLIAMS to HANNAH BURKS, both of Hackney.

Nov. 10, at the Mill-hill chapel, Leeds, by Rev. Thomas Hincks, B.A., JOHN LUPTON, Esq., to MARY, daughter of James BUCKTON, Esq., of the Elms, Chapel Allerton, near Leeds.

Nov. 10, at St. Mary's-in-the-Castle, Hastings, by Rev. Harry Tudor, M.A., HENRY WILLIAM STANSFELD, Esq., of the Manor House, Flockton, to ANNE WALKER, youngest daughter of the late George M'Kay SUTHERLAND, Esq., 93rd Highlanders of Aberarder, and granddaughter of the late John Walker, Esq., of Crow Nest, Halifax, Yorkshire.

Nov. 11, JOSEPH BALFOUR, Esq., of Upper Clapton, to LOUISA ANNE, only daughter of W. H. COTTON, Esq., of the same place.

Nov. 11, at the Unitarian church, Swansea, by Rev. Edward Higginson, Captain JOSEPH ROSSER, of Swansea, to MARIAN, eldest daughter of Mr. JOHN BASE, of Swansea.



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